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# MISSIONS

AMERICAN BAPTIST INTERNATIONAL MAGAZINE



APRIL 1961

A black and white photograph of a woman, likely of Latin American descent, carrying a large, round, woven basket on her head. She is looking slightly to the left with a serious expression. A baby is strapped to her back, looking towards the camera. The woman is wearing a patterned shawl or blanket. The background is dark and indistinct.

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# MISSIONS

AMERICAN BAPTIST INTERNATIONAL MAGAZINE

Vol. 159

April 1961

No. 4

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to *MISSIONS*.

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## Who's Who IN THIS ISSUE

SATYABATI BEHERA is a trained national leader in Bengal-Orissa.

W. MAURICE BLANCHARD, an American Baptist missionary in South India, is president of the Ramapatnam Baptist Theological Seminary.

PAUL C. CARTER is director of the department of public relations, The Board of Education and Publication of the American Baptist Convention.

CLARENCE W. CRANFORD, formerly pastor of the Calvary Baptist Church, Washington, D.C., for nineteen years, and president of the American Baptist Convention for the year 1957-1958, is pastor of the United Baptist Church, Lewiston, Me.

WESLEY R. DOE is assistant secretary in the department of films, Council on Missionary Cooperation of the American Baptist Convention.

ELEANOR FISHMAN (Mrs. A. T. Fishman), is an American Baptist missionary in Guntur, South India, where she and her husband have served since 1917.

MILDRED L. KREAGER (Mrs. A. Paul Kreager) is chairman of spiritual life of the National Council of American Baptist Women.

WILBUR LARSON is secretary of the division of Latin America, American Baptist Home Mission Societies.

RUTH G. McCROSSEN (Mrs. Willard J. McCrossen) is director of finance for the New Jersey Baptist Convention.

SUROBHI SAHU is a trained national leader in Bengal-Orissa.

DONALD F. THOMAS is program associate of the division of evangelism, American Baptist Home Mission Societies.

## The Cover

In the world quest for the minds of youth, this young technician at the Moulmein Christian Hospital, Burma, gave his allegiance to Christ. See "World Quest for the Minds of Youth," by Paul C. Carter, page 17.

## Picture Credits

Cover, John C. Slemp; p. 4 (left), Gary R. Keever; (right), Jasper Nutter; p. 16, Chase; pp. 17-21, Paul C. Carter.

MISSIONS



## April Quiz

1. "While Protestant Christians make up about 40 per cent of the population in the United States, and number about one in ten in the world, we find in the area where we are working we have only one Protestant in every 113 people." Who wrote that? Name the mission field.

2. "... and faith in the hour of need that, though the waves on the shore may be broken, the ocean conquers nevertheless." That statement was made by (1) Robert J. McCracken; (2) Radhakrishnan; (3) Donald M. Baillie. Which is correct?

3. Congo Mission Secretary Chester J. Jump writes that he received a letter from a pastor reporting 7,908 baptisms at Vanga in 1960. Give the pastor's name.

4. In Cuba, under the Urban Reform Law, what properties have not been disturbed?

5. As American Baptists, what will we observe on April 16? and what article is food for thought as we observe the day?

6. Name the Christian widow who served for twenty-two years in Government hospitals and now has dedicated herself to work in the medical-evangelistic center in Chardhia.

7. Where in Europe does one find well-organized student work under the leadership of Baptist churches or special staff members of Baptist associations?

8. Since 1943, how many churches have been founded by the American Baptist Union of the San Francisco Bay Cities?

9. According to newspaper reports, how much of taxpayers' money is to be used to erect a "freedom shrine" in commemoration of freedom?

10. Recently, Elbert E. Gates reported that twenty shacks were burned in Hong Kong and that he was shocked to discover that those twenty shacks housed — families, comprising — people, including — children. Fill in the blanks.

11. At which Christian center are Charles and Dorisanne Osborn serving as missionaries under appointment by the American Baptist Home Mission Societies?

12. Recently, 289 Americans were recognized for service to Japan during the past one hundred years. How many American Baptist missionaries were included? Name the two retired missionaries who were among those honored.

13. How much money have Telugu Baptists given as their share toward the Ramapatnam Building and Upgrading Program, which is the largest amount ever given by them for any one project?

Answers to Quiz on page 44

April, 1961

## CHRISTIAN MAN AS RESPONSIBLE MAN



"Christian Man as Responsible Man" is the theme of a series of four programs being presented on the Franklin College campus designed to stimulate the thinking of the entire college community in the deeper meaning of Christian faith and its relevance to contemporary society.

Recently, a well-known Baptist leader was on campus for the third in the series to discuss the subject "Faith for a Mature World." Dr. John W. Thomas, executive secretary of the American Baptist Convention's Council on Christian Social Progress, is shown above (center) with the Rev. C. Dwight Klinck (left), Chaplain of the College, and two student members of the project committee, Marjorie Smith, junior from Holyoke, Mass., and Kenneth Sherfick, junior from Washington, Ind., president of the Franklin College Christian Association.

Dr. Thomas spoke to an all-college convocation on the subject, "The Road to Freedom" and at the weekly Chapel Worship on "Why Doesn't It Happen to Me?" During the evening hours, he met with students in an informal fireside discussion and on the following day was available for personal conferences. The faculty honored him with a reception and coffee hour at which Dr. Thomas spoke on "Faith for a Mature World."

It is most appropriate that during this month when Baptists everywhere give special recognition to their educational institutions, Franklin College reaffirms its belief that understanding and appreciation of the Judaeo-Christian tradition and principles are a requisite to the educated man.

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# Newsbriefs

## \$100,000 Pledged To Valley Forge Fund

"Pledging to the Valley Forge Forward Fund has topped the \$100,000 mark," reports Newton E. Woodbury, national director of the Valley Forge Forward Fund. "The response to this drive in the first six months is greater than any previous fund-raising effort of the denomination," he states. "More than \$40,000 of the \$103,679 pledged to date already has been paid. The goal of the Valley Forge Forward Fund is \$2,225,000, plus the expenses of raising the money and added occupancy charges for 1962," Mr. Woodbury explains. The Valley Forge Forward Fund executive committee suggests that May 7 be designated Valley Forge Offering Sunday in the churches.

## Baptist Missionaries Honored in Japan

Seven American Baptist missionaries, two of whom are still living, were included in a list of 289 Americans recognized for service to Japan during the past one hundred years. The Americans were cited by the Association for the Japan-United States Amity and Trade Centennial last November, at the time of the anniversary of a century of trade and diplomatic relations between the two countries. Thomasine Allen, a retired American Baptist missionary who still lives in Japan, was among those honored. She

attended the celebration in Tokyo. The other retired American Baptist missionary so honored was William Axling, who now lives in California. The other five missionaries named were among the earliest Baptists to enter Japan. They were Minnie A. Buzzell, Ernest W. Clement, Clara A. Converse, Jonathan Goble, and Anna H. Kidder.

## Churches to Observe Baptist Education Day

American Baptist churches will observe Baptist Education Day on Sunday, April 16. Packets of material mailed to each church include the first issue of a new magazine called *Challenge*. The new twelve-page magazine includes feature articles on higher education and news pictures on the Christian Higher Education Challenge (CHEC). Joan Thatcher, publicity director of the Board of Education and Publication, will serve as editor of the new publication to be issued semiannually in 1961, and quarterly in 1962. Many churches plan to use Baptist Education Day as an opportunity to remind members of their CHEC pledges and the significant expansion in the American Baptist ministry of higher education, which is possible as CHEC pledges are paid in full and on time.

## Author Honored At Autograph Party

The American Baptist Foreign Mission Societies held an autograph party on February 27 for Gordon Langley Hall, author of a new book, *Golden*

*Boats from Burma*. This is a biography of Ann Hasseltine Judson, wife of the pioneer missionary Adoniram Judson, and the first American woman missionary to Burma. It was to support the mission work of the Judsons that Baptists in America first organized on a national scale, in 1814. The Judsons left America in 1812, and arrived in Burma in 1813. Mr. Hall points out that this made Ann Hasseltine Judson a resident of Burma years before Anna of *The King and I* ever thought of going to Siam (Thailand). *Golden Boats from Burma*, published by the Macrae Smith Company, Philadelphia, is a *Christian Herald* Family Bookshelf selection for this spring.

## Evalina McCutcheon Is Honored

On January 20, Evalina McCutcheon, principal of Colegio Bautista, San Salvador, El Salvador, was decorated by the Government with the "Order Jose Matias Delgado, Grade Caballero (Knight)." This is the highest nonpolitical recognition the Government of El Salvador can bestow. Miss McCutcheon has served under appointment to the Home Mission Societies for over thirty years.

## McDormand to Head Eastern Seminary

Thomas Bruce McDormand has been elected president of Eastern Baptist Theological Seminary, Philadelphia, Pa., and Eastern Baptist College, St. Davids, Pa., effective September 1. Dr. McDormand will succeed Gilbert L. Guffin, who will become dean of



Welcomed on the campus of Redlands University, Redlands, Calif., recently were four Congolese students (left to right): Noah Diawaku, Thomas Nlandu, Jean Masamba, and Simon Lusala. Robert Hall (right), a sophomore, son of Rev. and Mrs. Elmer G. Hall, American Baptist missionaries at Kimpese, knew all four in Congo. Jean and Simon, enrolled at Redlands, will prepare for teaching careers. Noah and Thomas are to study at the University of California at Los Angeles



Scene from Winter Wonderland festivities of the Harbor Association, at First Baptist Church, Long Beach, Calif. Standing (left to right): Sarojini Benjamen, a scholarship student from India; Mrs. Ed. Enrietta, president of the Harbor Association; and Mrs. Frank S. Kepner, wife of the pastor of the First Baptist Church, Long Beach. A record-breaking attendance of more than seven hundred Baptist women was recorded. Hostess was Mrs. Roger Sherman, president of Long Beach, W.M.S.

religious education and director of the religious program at Howard College, Birmingham, Ala. Dr. McDormand has been executive vice-president of Acadia University, Wolfville, Nova Scotia, Canada, since September, 1959. Previously, he was the first full-time general secretary of the Baptist Federation of Canada, from January, 1956; associate general secretary of the



Thomas B. McDormand

Baptist Convention of Ontario and Quebec, from 1948 to 1956; editor of Baptist publications for Sunday schools, Toronto, from 1942 to 1948; and director of Christian education for the Baptist Union of Western Canada, 1937 to 1942. Dr. McDormand held pastorates in Middleton, Nova Scotia; Edmonton, Alberta; and Amherst, Nova Scotia, prior to 1937.

#### **Cordova Church To Rebuild**

The faith of American Baptists in the fishing community of Cordova, Alaska, continues to mount. When a devastating fire completely gutted the Community Baptist Church, Christian center, and parsonage, last July 4, they would not be discouraged, but patiently set about making plans to rebuild. Church services and Christian center activities have been held in the town skating rink. A building-fund campaign is about to begin for the church and center. It will be directed by Wesley Dixon, administrative associate in the division of church extension and edifice funds, American Baptist Home Mission Societies. Architects' plans have been drawn up for a beautiful new structure that will house the church and Christian center activities. When completed, the building will be one of the most striking in Cordova.

#### **Hawaii Fellowship Organized**

The newly organized American Baptist Fellowship of Hawaii is

April, 1961

## *Golden Boats From Burma*

By Gordon Langley Hall. The exciting story of one of our greatest spiritual ancestors — Ann Hasseltine Judson, the first American woman missionary.

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## *By Deed and Design*

By Virgil Foster. How people's lives were changed by their understanding of the Christian mission. Beautifully lucid selection of photographs.

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## *The Memoirs Called Gospels*

By George P. Gilmour. A brilliantly perceptive, often disarming exploration of many popular misconceptions concerning the New Testament.

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another step toward rapid growth in the fiftieth state. Representatives of the four American Baptist churches on the Island of Oahu organized the fellowship at the First Baptist Church of Pearl Harbor, in September, following preliminary discussions with Lincoln B. Wadsworth, in July. Dr. Wadsworth is secretary of the division of church extension and edifice funds, American Baptist Home Mission Societies. The fellowship, which relates itself with the Home Societies and the Southern California Baptist Convention, held its second meeting January 17, at the First Baptist Church, Ewa Beach. Plans were made for the pastors to attend the annual meetings of the American and Southern California Baptist Conventions, to organize a co-operative athletic program, and to begin a singspiration for the four churches once a month.

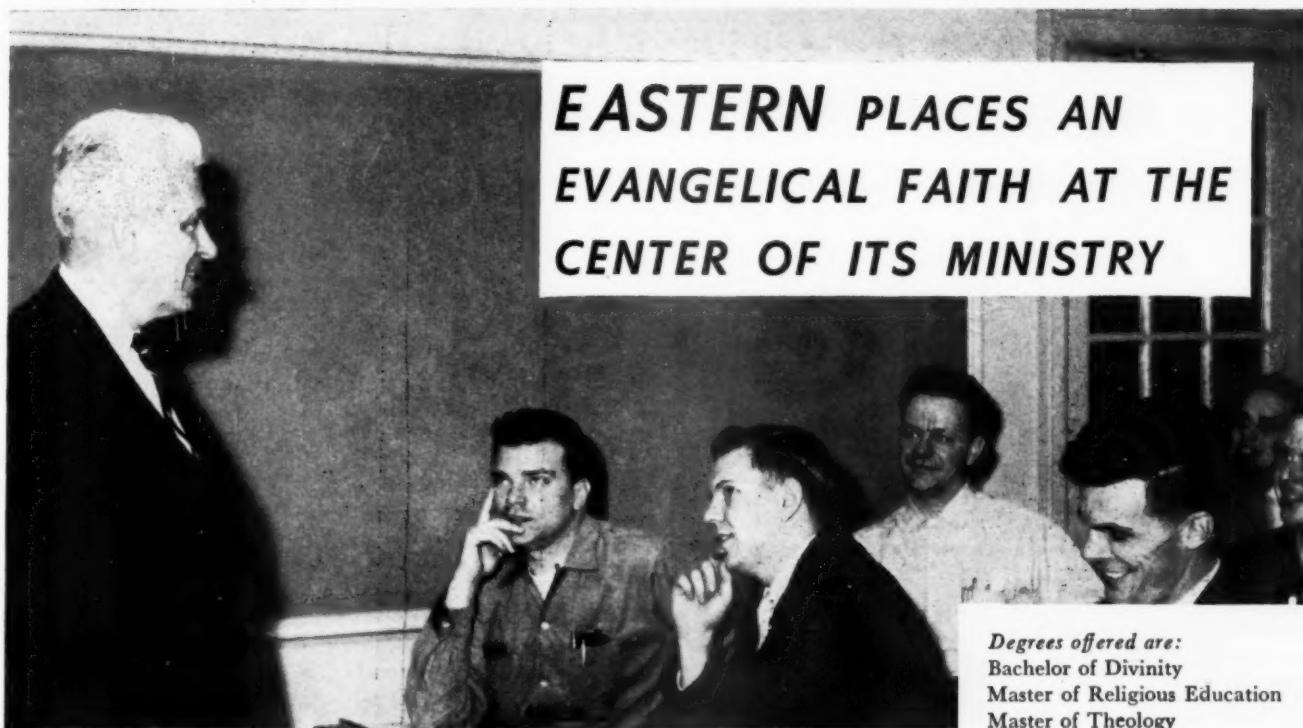
### Thailand Secretary Sends Report

The safety of American Baptist missionaries in Thailand was the subject of a recent statement from the American Baptist mission secretary in Bangkok. Thailand borders Laos, the Southeast Asian country where recent strife has threatened to erupt into an East-West conflict. American Baptist missionaries serve in western and southern Thailand and are not near the border of Laos. A letter from Carl M. Capen, mission secretary, has been shared with families of missionaries by the American Baptist Foreign Mission Societies. In part, his letter read: "The Government and people are naturally concerned over a dangerous situation in a neighboring country, but so far as our life and work in Thailand are concerned, there has been no change. We do not feel as though we are in any immediate danger."

### Mission Tours Arranged

Three of the five home-mission tours scheduled for 1961 are especially for youth groups. The first one left February 16 for ten days in Haiti and Puerto Rico. Twenty-seven young people and five adults from the Emmanuel Baptist Church, Ridgewood, N.J., made the trip. Twenty-seven young people from Wisconsin are touring American Baptist-related mission work in Mexico, March 31-April 9, with five adults. Forty youths from Cleveland, Ohio, will visit Puerto Rico, June 19-29, under adult supervision. Two home-mission tours open to all age groups will leave simultaneously from Portland, Oreg., following the annual meeting of the American Baptist Convention there, June 14-18. One will visit the mission fields in Alaska, and the other will go to

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Hawaii. Information concerning either tour is available from Edward D. Rapp, American Baptist Home Mission Societies, 164 Fifth Ave., New York 10, N.Y.

### **Personnel Director Is Chosen**

Fredrica M. Morse was appointed director of personnel, with primary responsibility for recruitment, selection, and referral of all nonexecutive personnel to be employed in the new national offices of the American Baptist Convention under construction at Valley Forge, Pa., effective March 6. She will be assigned to the office of the co-ordinator, Roy I. Madsen. Miss Morse will set up a central personnel office, with records and information that will be of service to all agencies of the denomination. This office is in keeping with the action taken by the headquarters building committee last September, approving a recommendation of the task force which called for uniform employment standards and policies for employees. An American Baptist, Miss Morse had been personnel director for McLaren General Hospital, Flint, Mich., since 1951.

### **In a Word Or Two**

■ Robert J. Arnott, pastor of the First Baptist Church, Edmonton, Alberta, Canada, has accepted a call to the pastorate of the First Baptist Church, Los Angeles, Calif., effective April 9.

■ Alvin C. Porteous, associate professor of philosophy, Linfield College, McMinnville, Ore., will become associate professor of philosophical theology and social ethics, Central Baptist Theological Seminary, Kansas City, Kans., effective August 1.

■ Melvin W. Carrico, pastor of the Parkchester Baptist Church, New York, N.Y., reports that his church people were profoundly impressed when they were privileged to share in the ordinance of believer's baptism with a young converted rabbi.

### **Anniversary Celebrations**

■ The North Wales Baptist Church, North Wales, Pa., J. Sidney Kane, Jr., pastor, its 100th.

■ The House of Prayer for All People, a project of St. John's Baptist Church, South Philadelphia, Pa., Anthony F. Vasquez, pastor, its 5th.

■ The First Baptist Church, Kalamazoo, Mich., T. Thomas Wylie, pastor, its 125th, with M. Forest Ashbrook, executive director, The Ministers and Missionaries Benefit Board, speaking on the subject, "One Hundred Twenty-five Years—So What?"

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## *The Founding of M & M*

(Number 4 in a series)



TOMLINSON HOUSE

### **This Was Our First Home . . .**

The Elizabeth, New Jersey, home of Dr. Everett Titsworth Tomlinson, now destroyed, was the first office of the Ministers and Missionaries Benefit Board at its founding in 1911. It was to this house, at 656 North Broad Street, that many of the first pledges were sent, making that first campaign a success, and the present Board a reality.

**50th ANNIVERSARY 1911-1961**

THE MINISTERS AND MISSIONARIES BENEFIT BOARD  
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## World Christianity

By ANNA CANADA SWAIN

### South African Consultation

Churches around the world have been much in prayer about the tragic racial situation in South Africa, as a small delegation headed by Franklin Clark Fry, of New York, and W. A. Visser 't Hooft, of Geneva, chairman and secretary, respectively, of the central committee of the World Council of Churches, met in an interracial group with the eight member churches of the council. The conference was remarkably successful, when one considers the emotional cultural situation in this country, dominated both religiously and politically by the Dutch Reformed Church.

### Important Conclusions

A few of the most important conclusions drawn at the end of the interracial conference were: (1) There is not sufficient consultation and communication between various racial groups. More effective consultation is needed between Government and non-

white leaders. (2) There are no scriptural grounds for the prohibition of mixed marriages. However, "the well-being of the community and pastoral responsibility require that due consideration should be given to certain factors which may make such marriages inadvisable." (3) Migrant labor has produced disintegrating effects on African life, particularly on the family. (4) No one who believes in Jesus Christ may be excluded from any church on the grounds of his color or race.

### Special Report On Congo and Cuba

Two men who really know the situation in two of the most explosive situations in the world today are George W. Carpenter, former American Baptist missionary to Congo, now a secretary of the International Missionary Council, and Howard Yoder, executive of the Committee on Cooperation in Latin America. Dr. Carpenter says that the Communists overestimated Congolese responsiveness to political and ideological concerns. They have also found that the hatred of the Congolese toward the Belgians is not as great as they had expected, and that many of them have a very real fear of Russian domination. Dr. Yoder claims that real social benefits have

come out of the revolution in Cuba, but that the U.S.A. is facing a problem in becoming defenders of the status quo, and must decide whether we are going to continue to support, as in our early days, those who want political freedom, economic opportunity, and personal dignity.

### The Bible Around the World

An all-time record was made as 29,530,000 copies of the Scriptures were distributed throughout the world in 1959 by member groups of United Bible Society. It is significant that more than a half-million copies went to East Germany, 140,000 to Africa, and 3,229,000 to Asia.

### Dr. Espy Pleads for Youth

R. H. Edwin Espy, former Y.M.C.A. secretary and now a secretary of the National Council of Churches, feels that a normal life is no longer possible for our young people. The drive for more science in the schools, the race for outer space, the desperate pace of international talks, charges, and countercharges between East and West—all are emotional strains which cannot help having their effect on youth. Can the churches meet this challenge?

### National Goals: Eisenhower Commission

"The status of the individual must remain our primary concern. All our institutions—political, social, and economic—must further enhance the dignity of the citizen. . . . We must bring up young men and women to believe in the individual and act upon that belief. There are subtle and powerful pressures toward conformity . . . they must be resisted. Vestiges of religious prejudice, handicaps to women, and, most important, discrimination on basis of race must be recognized as morally wrong, economically wasteful, and in many respects dangerous. By 1970, discrimination in higher education should be entirely overcome."

### 'Persuaders' And the Church

Every thoughtful person in America realizes how much we are all influenced and even manipulated by "hidden persuaders." Malcolm Boyd, now Episcopal chaplain at Colorado State University, can speak from firsthand knowledge on the subject, since for ten years before he entered the ministry he worked in the field of advertising and public relations in Hollywood and New York. According to Chaplain Boyd: "The magnitude of the church's prophetic task is clearly evidenced by manipulative forces at work around us ceaselessly."

### TOUR TO AMERICAN BAPTIST CONVENTION

June 9-26, 1961

Join a tour to the American Baptist Convention, Portland, Oregon, held June 13-19, leaving Chicago, Illinois, Friday, June 9, visiting Yellowstone Park enroute. Return via Seattle, Victoria, Vancouver, Canadian Rockies, Banff, and Lake Louise. Arrive Chicago June 26.

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## Letters to the Editor

SIR: Let me share with you my sincere appreciation for the February issue of *Missions*.

Your editorial "Toward New Horizons" was thought-provoking and challenging!

I enjoy reading the section "Ideas That Have Gripped Me." Thank God for ideas. Above all, for men who have firm convictions!

AVERILL M. CARSON

DeWitt, Mich.

SIR: Dr. Lippard, on his "As I See It" page for February, has commented on a recent United States postage stamp in a way which should not go without correction. His objection is the use of the Latin word *credo* ("I believe") on a stamp which quotes Francis Scott Key's words, "In God is our trust."

Dr. Lippard's difficulty seems to be not in the quotation, since he recognizes that "In God we trust" appears on our currency and on other stamps, but in the conjunction of this sentiment with which he agrees, and the word *credo*. He apparently concludes (erroneously) that the word *credo* commits all who use the stamp to the sentiment expressed thereon. Rather, by the signature below the quotation, the *credo* clearly means that "I, Francis Scott Key, believe 'In God is our trust.'" By implication, it also suggests, "I, America, so believe."

PAUL E. ALDEN

Daytona Beach, Fla.

SIR: I am hoping that someone among your readers will be able to tell me who my correspondent was who mailed me a postal card in 1915. Perhaps some member of the family is still living, as I cannot recall anyone by the initials "C. H. B." after forty-five years. It reads thus: "China Sea—nearing Singapore, S.S. *Hiram*, Maru-Japanese Line. Hope to reach S. Nov. 25. Grows warmer as we near the equator. Went on shore at Moji, Wed. Nov. 1st, and when the Emperor of Japan was crowned at 3:30 we stood in a street decorated with paper cherry blossoms among hundreds of Japanese in gala attire. We cheered and shouted and waved our hankies with them. It pleased them so much, they embraced us." The card was signed: "C. H. B."

MRS. B. W. RICHARDSON

85 Brewster St.,  
Providence 6, R.I.

SIR: While I realize that the Blake-Pike proposal for church unity has not been warmly received by many of my Baptist brethren, I nevertheless feel it imperative that our convention explore every avenue of unity, and to begin from the only valid point of reference a Christian has: loyalty to Christ.

To be sure, I see many practical difficulties as we seek to achieve a sense of unity—a quest, let it be clear, made not for any practical or pragmatic reasons, but because God wills it! I do not see that there are many distinctive differences that will make eventual church union impossible.

At this point we are too prone to reject indiscriminately any idea of union before we study it. Such an attitude is, of course, a mistake and unworthy of our Baptist tradition of free investigation.

I am haunted by the growing feeling that the Christian world is waiting for a

mighty act of faith, which, I am sure, everyone will agree it desperately needs. Perhaps that act of faith will be the coming of God's New Pentecost as we unite on the sound scriptural basis of "all with one accord in one place."

JOHN E. BATES

Middletown, N.J.

SIR: Allow me to congratulate you, as editor of a newly outstanding magazine, on your sane interpretation of many things that touch our Christianity, Christ's church, and the state. I am glad that these three bulwarks of our civilization are troubling the minds and confusing the "little universe" of some people.

Previously, we have had many kinds of war—civil war, national war, world war—each and all in the category of that special abomination of mine, the "contained war." It was the war that never got completely

"out of hand"; never endangered the heads of state, the kings, the dictators, the presidents, the statesmen, and the chiefs of staff; never hurt big business, seldom hurt little business, the farmer, and the laboring man. The contained war was fought by a specially privileged class, patriotically called soldiers, carefully selected boys who should go out and do our fighting while we stayed at home safe, and generally, prospering.

The judgments of God eventually right all wrongs. From the point of the sword of Damocles hangs the atomic bomb, and those who formerly madly cheered the boys on to battle are scared. From the chief of state and the army, down to the humblest citizen, we are scared. There is nowhere to hide. The cowardice that vaingloriously fattened on the blood of others has caught up with us, and we are scared.

JUSTICE M. CROWLEY

Storm Lake, Iowa



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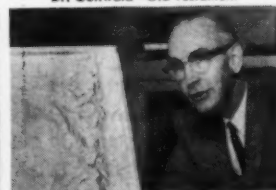
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## As I see it

By WILLIAM B. LIPPARD

**A**LREADY \$50,000 has been spent in architect's fees for a memorial to the late President Franklin D. Roosevelt. Some \$4,300,000 more must come from public donations to finance its construction on a vast plot in Washington. The memorial will consist of eight massive concrete slabs 160 feet high. Critics have called the proposed slabs a jumble of book ends, an assortment of gigantic tombstones, an American reproduction of the ancient Druid ruins at Stonehenge, a huge architectural and monumental monstrosity.

What is of more significance than the design is the plan to carve into these memorial concrete slabs some of the sayings and pronouncements of the late wartime, four-term President. Included will be his so-called "Four Freedoms," namely, freedom of speech and of the press, freedom of religion, freedom from want, and freedom from fear. His Four Freedoms were later featured on a one-cent postage stamp that eventually went the way of all flesh. Today that stamp survives only in stamp collectors' albums. I have only one copy in my own collection.

I was one of the editors who attended the annual convention of The Associated Church Press in Washington and were invited to call on President Roosevelt at the White House. After his customary wisecracks, pleasantries, and jovialities, characteristic of calls at the White House, he outlined his Four Freedoms. He pledged us all to secrecy, because it was eight months before he announced them to the world as one of his aims of the Second World War. If now it is intended to honor a wartime President, a suitable memorial is assuredly due him; but if the intention is to memorialize in concrete four of humanity's great ideals and needs for world peace and human welfare, then something more is needed, because the Four Freedoms are as yet only beautiful, inspiring, but unrealized dreams.

Where is freedom of speech and of the press? The press is heavily censored across the world, more than before the war. In this country the term "classified" is alleged to hide many things

that ought to be public news. And the fear of being smeared a bigot keeps unpublicized much that is critical of the Roman Catholic hierarchy. Few Americans dare criticize the Congressional committee on un-American activities for its own alleged un-American activities. Cheerfully, Willard Uphaus went to jail for a year rather than reveal the persons whose livelihood would thereby be jeopardized, who attended his summer conference on world peace.

In many areas across the world, freedom of religion does not exist. Of course we boast in having religious freedom in the United States. Yet with the ever-growing power and prestige of one church, how much longer will we retain full freedom for all other churches? And whenever any church or minister or church organization enters the realm of social or international relations, quickly there rise up violent criticism, intense opposition, and fierce suppressing efforts, as in the case of the National Council of Churches. Can this be freedom of religion?

Where is freedom from want with five million Americans now unemployed, and with the hunger of millions of people in Asia and Africa? These miserable multitudes would surely prefer our spending dollars to give them bread, rather than to build military bases. Who dares propose shipping some of the millions of bushels of American surplus wheat to the famine-stricken people in Communist China, and thereby give them a little freedom from want? Is the New Testament command, "If thine enemy hunger, feed him," no longer valid? In Cuba the sugar-plantation peon lives on a lower scale than did his father or his grandfather. He cares nothing about carving "freedom from want" on a slab of concrete. So he supports Castro in the hope and the promise that his own freedom from want will thereby somehow be assured him and his family.

Throughout the totalitarian world, freedom from fear is totally absent. A knock on the door late at night still brings spasms of fear as it did throughout wartime continental Europe. Here

at home, with labor-union gangsterism, the Ku Klux Klan, the White Citizens Councils, and other agencies that would deny first-class citizenship to a man whose skin is not white, and that would crush all who do not conform to their ideas and convictions, where is freedom from fear?

Something akin to the proposed Roosevelt memorial is also being projected for the city of Washington. According to newspaper reports, about \$25,000,000 of taxpayers' money is to erect a "freedom shrine" in commemoration of freedom. It is designed to resemble an ancient Egyptian temple. Is freedom now slowly dying, or will it soon be so wholly dead that in its memory a shrine must be built in Washington?

Perhaps such a shrine might soothe the consciences of many people, even in high places in government. Three times in years gone by I wrote a letter of vigorous protest to a member of the Congressional committee on un-American activities. I demanded that he apologize for his insulting slur in Congress, and for putting his insult into the permanent *Congressional Record* for all hereafter to read, that a well-known American bishop was preaching the gospel of Christ on Sunday and was serving the cause of communism during the week. *Three times that Congressman replied and refused to make such apology!* Perhaps the proposed freedom shrine might soothe his own conscience in having been un-American in his insult to a patriotic American bishop. In *The Washington Post* the projected shrine has been called a narcotic for guilty consciences, a ghastly substitute of pretense for reality, a stone idol in place of the forgotten living God of Freedom.

As I see it, freedoms are not things to be memorialized in stone or to be chiseled in concrete. They are precious, sacred, living realities, needed by everybody and essential in the minds and hearts of man. They need to be realized and practiced in all human relationships. The proposed freedom mausoleum and the concrete-slabbed Roosevelt memorial will neither establish nor perpetuate them. But vigorous, sincere, self-sacrificing efforts to encourage freedom aspirations, to promote freedom wherever tyranny exists, to support freedom in all social, racial, political, and religious relationships, whether in the United States or in lands across the seas, will accomplish far more for the cause of freedom than the erection of an American Stonehenge in Washington, or a new Temple of Karnak on the shores of the Potomac, as if transplanted from the Nile.

# Editorials

MISSIONS  
AMERICAN BAPTIST INTERNATIONAL MAGAZINE

April, 1961

**D**URING this Easter season, Lord God of the living, raise from the grave of doubt the steadfast truth that thy Son Jesus Christ, our Lord, lives forevermore. May he reign now and always as Lord of our hearts and King of our lives. Give us the strong assurance that his way, his truth, and his life are the sure path for men and nations today. And hasten the day, O God, when justice shall flow down as waters, and righteousness as a mighty stream; when nations shall not lift up sword against nation, nor learn war any more. We pray in the exultant hope of Easter morning, as earth and heaven proclaim the glorious assurance that thou didst raise Jesus thy Son from death and the grave, and hast given us hope that because he lives we, too, shall live. May our living in time and in eternity be pleasing unto thee, O God of our salvation.—HILLYER H. STRATON.

## Food for Thought On Baptist Education Day

**A** NEWS RELEASE from Moscow states that the Communist Party is concerned about the resurgence of religious activity in the Soviet Union, as reflected in the number of young people who are joining the churches—Baptist, Seventh-day Adventist, and others. Communist worries center about evidence that atheistic education in the schools is not taking hold according to plan, and that religion may continue to maintain a stubborn foothold. A second release from Berlin says that East German Communists are deeply concerned over widespread juvenile delinquency and “hooliganism” in the country, and that police have cracked down on groups of students and young workers charged with “hostile activities” against the Communist regime. A third release from Tokyo expresses the alarm of authorities over an apparent resurgence among Japanese youth of the old ultranationalist ideals, including emperor worship, that dominated Japan’s social order before the Second World War. These three releases, which doubtless could be matched in most of the countries of the world, including the United States, point up the timeliness of a feature article in this issue—“World Quest for the Minds of Youth,” by Paul C. Carter. MISSIONS proudly presents this important article, which grew out of extensive firsthand study of the leading universities of Western Europe and the Soviet Union. Dr. Carter’s article is convincing argument for active, wholehearted support of our American Baptist schools, colleges, universities, and seminaries. It should strengthen the bonds between these institutions and the churches. It should accelerate the payment of CHEC pledges, and perhaps increase them. In particular, what Dr. Carter says in this article is food for thought as we

observe Baptist Education Day—April 16. What will be the influence of our schools and colleges in the world quest for the minds of youth? Surely that question is of vital interest to us all. Will the world quest for the minds of youth end in victory for communism or for Christianity?

## Roman Catholic Hierarchy On Kennedy’s School Plan

**F**RANCIS CARDINAL SPELLMAN’S attack on President Kennedy’s school-aid program, even before Mr. Kennedy’s inauguration (MISSIONS, March, 1961, p. 13), was only the beginning of the effort of the Roman Catholic hierarchy in the United States to have parochial schools included in any legislation authorizing federal aid to elementary and secondary schools. Indeed, coincident with a news conference, March 1, in which President Kennedy unequivocally rejected federal aid to parochial schools, on the ground that it is prohibited by the Constitution, a group of the highest Roman Catholic prelates in the United States met in the nation’s capital in an unpublicized one-day session to plan their fight against the President’s plan. The churchmen—cardinals, archbishops, bishops—sat as the administrative board of the National Catholic Welfare Conference, the annual meeting of which, according to a newspaper report, was moved up one month because of the pressing nature of the school-aid discussion. At a meeting the next day, March 2, the prelates disclosed that they would press for an amendment to the Kennedy Administration’s bill to provide for long-term federal loans to private schools. So the bombardment that we spoke of in our March issue continues. The big guns leveled on the White House will not be silenced. Against them, however, stands President Kennedy’s declaration, reaffirming his campaign pledge on the separation of church and state: “There isn’t any room for debate on that subject [federal aid for parochial schools]. It is prohibited by the Constitution, and the Supreme Court has made that very clear.” So the battle is on. Its progress will bear watching.

## Calling Protestantism To Prophetic Leadership

**U**PON retiring as president of the Protestant Council of the City of New York, recently, Gardner C. Taylor, prominent Brooklyn pastor, called American Protestantism to prophetic leadership. Protestantism, he said, no longer dominates the religious, cultural, and political scene. Roman Catholicism, Judaism, and secularism are exercising increasing influence in the na-



tion's life, and a combination of these forces places Protestantism in a minority position. But, said Dr. Gardner, we need not despair. "Our brightest days can be on ahead. We must discover again and assume anew our historic stance as a 'peculiar people.' We have become too afraid to be different, too afraid to be the 'called out.'" Getting down to specifics in his appeal for a more prophetic ministry, the speaker said: "... we need to have our ethical purposes aimed at more startling targets than gambling and liquor and Sunday observance, important as they are and without, I trust, neglecting them. . . . No radical prophetic theme will belong to our churches and councils until it belongs to individual Protestants. The great business of erasing poverty, supporting just wages for the most menial tasks, alert political aggressiveness in terms of positions of government for Protestant laymen, coming to grips with the city, which will dominate American political life increasingly, wiping out the fatal flaw of disparity and discrimination, and challenging the nation to something better than a fat, fatuous, fumbling contentment—all this is the job of an alert Protestantism. And this must be understood to be the mandate of God laid upon individual Protestants and the divine mission of its institutions, or we are through, and rightly."

### *Light and Shadow In the Congo*

A LETTER from our Congo Mission Secretary Chester J. Jump sounds for all the world like a passage from the apostle Paul. First, there are the shadows that no one can push back or ignore. "The political picture is confused," Mr. Jump writes. "The political future remains uncertain. Intertribal warfare continues. Troops in some areas act irresponsibly, and arbitrary arrests, accompanied by mistreatment, sometimes brutal, are common. In other sections missionaries have found it impossible to continue their work and have evacuated a second time . . . in some areas of the eastern part of the country there is famine. Epidemics take their toll of lives as well. The wheels of transportation and commerce are grinding slowly. Stocks are diminishing and not being replenished. . . . Unemployment grows. . . . We can no longer buy potatoes or butter, but we can find plenty of rice and margarine." Then, suddenly, out of the shadows comes light. "Discouraged? Yes, frequently, but then Mama Mattie Nsingani, of Leopoldville, comes in with glowing reports of a woman's conference she attended, and tells of her plans and hopes for the woman's societies; a letter comes from Pastor Nelson Pambi, reporting 7,908 baptisms at Vanga in 1960; missionaries returning from the Kwango-Kwilu station reveal that the Congolese are faithfully carrying on the work everywhere." On and on the letter goes, telling of one evidence of Christian faith and devotion after another. It is all heartening news, in a day when heartening news, especially from the Congo, is very meager. And here is the way the letter ends: "In spite of the ups and downs, we know that this is where we are meant to be now. There is still something for us to do. We are still needed. And as long as God wants us here, he will be sufficient for our every need. Pray for us, that we may have the wisdom, the love, and the understanding necessary for these times, and that we

may be conscious of God's will for our lives." American Baptists will not fail you, Mr. Jump. And will you missionaries please pray for us, that we, too, may have the wisdom, the love, and the understanding necessary for these times, and that we, too, may be conscious of God's will for our lives.

### *Africa's Struggle Toward Freedom*

IF AFRICA'S struggle toward independence appears to our American minds as being unnecessarily torturous and violent, let us not forget that it was not until the 1870's that David Livingstone and Henry M. Stanley opened the heart of Africa to the rest of the world. And as late as 1914, there were only two independent countries on the entire continent—Liberia and Abyssinia (Ethiopia). Even in 1956, only five years ago, there were only seven independent countries. But today that number has skyrocketed to twenty-seven (including the Malagasy Republic on the island of Madagascar). Where else in the world has there been such rapid social change? And, in consideration of the circumstances under which that change has come about, is it not a wonder that there has not been more violence than has actually taken place? With the winds of freedom blowing in the treetops in Africa as in other parts of the world, the determination of Africans, as of Asians and Latin Americans, in the underdeveloped areas, is to leap from a primitive culture to the affluence of the twentieth century—and do it now. So the struggle toward independence and freedom that got off to a slow, late start, and continued at a snail's pace for several decades, has in recent years accelerated to lightning speed. The tragedy is that the colonial powers have wanted to maintain the snail's pace.

### *A Profile Of Sixty Churches*

SIXTY new churches have been founded since 1943 by the American Baptist Union of the San Francisco Bay Cities, according to a report by Executive Secretary W. Earle Smith. Three of that number, founded during the war years to serve war-housing projects, fulfilled their ministry and ceased to exist. Two others ran into difficulties and were unable to continue. But fifty-five are now thriving churches. All co-operate with the American Baptist Convention; all have strong pastoral leadership; all are growing. As of January 1, their total membership was in excess of twelve thousand; their total giving for 1960 was more than three-quarters of a million dollars, of which amount about \$50,000 went to our Baptist world mission. In view of the fact that all these churches are struggling with building programs and heavy loan payments, that is a splendid financial record. And if anyone doubts the value of the Churches for New Frontiers program of the American Baptist Home Mission Societies, which has contributed substantially to this record of achievement, let him go to California and be convinced! Looking to the future, Dr. Smith predicts that these churches will give \$100,000 to our Baptist world mission, probably by 1965 or 1966. It all goes to show that a denomination does not have to stand still or decline. It can grow!



# Toward a Christian Conception of God

"ONE OF THE GREAT WEAKNESSES of our religious life," writes Robert J. McCracken, "is the inadequacy of our conception of God. We have not found with our minds a God worthy of worship, . . . For great numbers of us, He is an exacting Overlord, an inscrutable and implacable Power. More than anything else, what we need to have Christianized is our thinking about God."<sup>1</sup>

Even a cursory examination of our own thinking about God, and the thinking of friends and acquaintances, convinces us that Dr. McCracken is right. We do need to Christianize our thinking about God.

We observe nature and frequently find it, in the words of Tennyson,

. . . red in tooth and claw  
With ravine, . . .

How do we account for hurricanes and typhoons and tidal waves and earthquakes that snuff out human lives without warning and without mercy? How do we explain disease and pestilence, cancer and tuberculosis, poliomyelitis and muscular dystrophy? To many minds, all these are God's doings; God "sent" them, perhaps as punishment for man's sins.

Or we observe life around us and find much of it apparently meaningless. How do we explain "man's inhumanity to man," slums in which men are forced to live, cruelty to little children? And when trouble comes, or calamity falls, or tragedy strikes, what are we to make of it all? Does God "will" it? Is it a part of his plan? Are we in supine resignation merely to take it and ask no questions? Or, as Job's wife suggested, is it better to curse God and die?

Or, looking over our shoulders to generations that came before us, as far back as history takes us and beyond, what are we to make of the apparent purposelessness we behold? Has God been behind and in the movements of men and nations? If so, how do we account for the wars that have plagued mankind and now threaten our very existence on this planet? Does God care?

Now, before we attempt to answer these questions, we must state, quite frankly, that there are no complete and final answers to any of them. But through the years men and women have found in the Christian faith answers that have been for them the difference between hope and despair, between life and death. And, of even greater importance, they have found the power to rise above the doubts and the fears that otherwise would have left them completely undone.

Consider the answers from nature. Though certain aspects of nature seem to be cruel and wholly indifferent to man's welfare, other aspects show just the opposite. There is the life-giving sunshine, as well as the destructive storm. There is order, design, purpose, as well as what appears to be caprice. Man can calculate to the second when an eclipse will appear. The laws of gravitation and heat and electricity work for man's good,

so long as they are rightly used. These laws never change; they never let us down. What, then, are we to say about the God of nature? Are we to brand him as vindictive and cruel? The great scientists—men like Copernicus, Kepler, Galileo, and Newton—do not.

Or consider the answers from life around us. Do we see trouble and heartbreak, defeat and despair? Yes, but we see also joy and laughter, victory and hope. Are we, then, to attribute the one to God and not the other? Let the apostle Paul speak for us all. Because he had seen "the glory of God, . . . in the face of Jesus Christ," he could say, in spite of prison, persecution, or even death itself: "We are handicapped on all sides, but we are never frustrated; we are puzzled, but never in despair. We are persecuted, but we never have to stand it alone: we may be knocked down but we are never knocked out!" (2 Cor. 4:8-10, Phillips).

Or consider the answers from history. If we take the Old Testament for what it says, and the testimony of men of faith through the succeeding centuries, we shall see God's footprints all along the way. God has marched this way, even when it appears that he might have been elsewhere. He has been there in wartime as well as in peacetime—in the very laws of the universe and of life, which operate in the one as well as in the other. War does not invalidate God's laws—it validates them! Neither men nor nations can disobey them without paying the consequences.

Now, the key to all these answers is that, as Paul said, we have seen the glory of God in the face of Jesus Christ. We know the character of God because we first know the character of Jesus. God is forgiving and loving and kind. God is love. God is our Father. And any theology that tries to make God other than the God revealed in Christ is not Christian theology. In his life, his teachings, and even more in his death on the cross, Jesus revealed the heart of God. So it is that Donald M. Baillie can write: "We never find there [in the New Testament] anything that could be called a Jesus-cult, or a Christology interested simply in the question of who or what Jesus was, apart from the action of God the Father. Whatever Jesus was or did, in His Life, in His teaching, in His cross and passion, . . . it is really God that did it in Jesus: . . ."<sup>2</sup>

Are we to say, then, that we have all the answers to the problem of evil? Not at all. There is much about it that we cannot understand, even in the light that shines upon it through the Christian gospel. But we have something better than abstract answers; we have a victorious faith. Perhaps unwittingly the Indian statesman-philosopher Radhakrishnan described that faith when he spoke of "a foothold in the world of eternal values from which to dominate and transmute the life of time. . . confidence in the supremacy of a spiritual reality which gives us strength, and faith in the hour of need that, though the waves on the shore may be broken, the ocean conquers nevertheless."

<sup>1</sup> Robert J. McCracken, *Putting Faith to Work* (New York: Harper & Brothers, 1960), p. 28.

<sup>2</sup> Donald M. Baillie, *God Was in Christ* (New York: Charles Scribner's Sons, 1948), pp. 63-64.

# Ideas That Have Gripped Me

Number Thirty in a Series

By CLARENCE W. CRANFORD



**I**N A RECENT BOOK, *Victor and Victim*, J. S. Whale makes this statement: "The whole gospel might be stated in ten short words: God in Christ for us; we in Christ for God." My understanding of this truth that now grips me has been a growing thing.

As a boy of thirteen, I felt God wanted me to be a Christian. Soon afterwards, I felt he wanted me to be a minister of the gospel. Though at first I resisted the idea, yet before I had finished high school I had decided that this was God's will for my life.

What my message should be, I was not entirely sure, except that I knew it must be Christ-centered. Christ was my Ideal. I had not yet come fully to sense what it means to call him Savior. My chief reason for wanting to be a Christian was that I wanted to follow Jesus and become more like him.

The biggest verse in the Bible for me in those days was not John 3:16, but Luke 2:52: "Jesus increased in wisdom and stature, and in favor with God and man." In those days much was said about the "fourfold life." Young people were reminded that Jesus grew physically, mentally, socially, and religiously, and were challenged to do the same. Great stress was laid on the importance of clean habits, clean thoughts, kindness to others, prayer, Bible-reading, and church attendance. To me, then, these added up to what it means to be a Christian.

By the time I reached my later teens, however, I began to see that a perfect example is not enough. Thoughts and temptations I had not known existed when I became a Christian began to evidence themselves. The training and shelter of a Christian home continued to protect me from the more obvious sins, but the more I knew about Jesus, about the world, and about myself, the more I realized how difficult it is to be like Jesus. I began to see that being like Jesus is somewhat like composing music like Beethoven's, writing plays like Shakespeare's, or creating inventions like Edison's.

About this time, a little book fell into my hands that added a new dimension to my understanding of the Christian life. This book was *The Social Principles of Jesus*, by Walter Rauschenbusch. Suddenly religion for me shifted from being a merely personal affair between me and God, and became a commitment that had social overtones. I saw that the Christian life carried with it social responsibilities as one tries to change the conditions that make for blighted lives.

With this new insight, I became a crusader on a white horse. My message became, "Let's build a better world!" —with God's help, to be sure, and with Jesus

as our perfect example. But the reins were still in man's hands. If anything, I put sociology ahead of theology. I trusted in science and education to rid the world of hunger and fear.

Yet with all my preaching, with all the wonderful example of Jesus, the world did not seem to be getting better. In some ways it seemed to be getting worse.

Somewhere I read that when man thinks he is God, he begins to act like the devil. This is what Kierkegaard had said would happen. This is what Hitler was demonstrating. This is what Romans had been telling me all along. But Romans did not stop there.

I had read Paul's letter to the Romans. I had even studied it in seminary. But I went back and read it as if I had never read it before. I thrilled again at Paul's great affirmation, "I am not ashamed of the gospel of Christ." Then the great insight, "The just shall live by faith." What did this mean? Perhaps if I read on, Paul would explain. He did.

In the first chapter, he seemed to be saying that we are trying to save ourselves and our world, not by faith in God, but by our own cleverness, and we are not clever enough. "Professing themselves to be wise, they became fools." How like my generation! So wise! So stupid! I began to see that this was my mistake also.

The second chapter also pointed at me. "Thou that makest thy boast of the law, through breaking the law dishonorest thou God?" Of course, the answer was yes. No one ever completely obeys the law, because no one ever can. We are too weak, too human, too sinful. Man is neither wise enough nor good enough to save himself.

What, then, is the answer? In chapters 3 and 5 it came. "God commandeth his love toward us, in that, while we were yet sinners, Christ died for us." What we cannot do for ourselves, God has done for us.

Suddenly the gospel began to glow with new light. I could see why Romans opened Luther's eyes, and warmed Wesley's heart. Now I understand the parable of the prodigal son. God does not wait until we enter the front door of perfection to rise and greet us. He sent his Son into the very moral pigsties of the world to tell us that the Father is watching and waiting.

Christ is the way by which God has come to us. He also is the way by which we come to God. We come to God with confidence, not because we are good, but because Christ has shown us that God is; not because we love perfectly, but because God does. So, to believe that "God was in Christ, reconciling the world unto himself, . . . and hath committed unto us the word of reconciliation" is to be gripped by the greatest idea of all.



Kazan Cathedral, Leningrad, now Museum of Decadent Religion and Atheism. Children are indoctrinated here

# WORLD QUEST

for the MINDS of YOUTH

*As seen in the leading universities of Western Europe and the Soviet Union*

By PAUL C. CARTER

VISITING nineteen major universities of Western Europe and two foremost universities of the Soviet Union brings one face to face with the contest between East and West for the minds and convictions of youth.

Among the universities of Western Europe, including Britain, France, Belgium, the Netherlands, Scandinavia, West Germany, Switzerland, Austria, and Italy, there is obvious interest in providing higher education for more of their young people, for all who can qualify under their traditionally high standards. This fact reflects itself in vast expansion programs. Over and over I was told, "The old university is in the center of the city, but we have many new university buildings in other parts of the city or in the suburbs." Expansion is motivated (1) by postwar reconstruction of bombed buildings, (2) by the well-known population explosion, and (3) by recognition of the intellectual and scientific challenge in today's world. Enrollment numbers are far more impressive than in prewar Europe. In twenty-five years, student bodies have doubled or tripled.

All of this can be said for the universities of the Soviet Union: tremendous expansion, including the skyscraper university in Moscow; subsidized education for most talented youth; major accent on industrial and scientific knowledge.

But there is one great difference which may be termed "socialistic motivation." The visitor senses this in many ways, but it was brought home to me with great force in an interview with the dean of philosophy at the University of Leningrad. He explained that the department of philosophy and political economy (one department)

included sixty-four faculty members. When I expressed amazement at this number, the dean explained that all of the fourteen thousand students must receive instruction in philosophy and political economy based upon the principles and doctrines of Marx and Lenin. When I asked him to summarize the primary objective of this instruction, he replied:

(1) We teach the history of philosophy and political thought, ancient, medieval and modern, including Western Europe and America.

(2) We teach personal and social morals.

(3) We teach the social-economic doctrines of Marx and Lenin with a view to stimulating the student to work with all his energy for their application to whatever he does. We want him to be a crusader.

At the skyscraper University of Moscow, my interview with a member of the political-economy faculty revealed that higher education has a significant role in a seven-year plan. The university sees to it that every student is informed of the program and is completely dedicated to its objectives. It was clear that strong nationalism had translated itself into internationalism from the Soviet point of view and that educating youth from all over the world had become a prime objective.

Here was the big difference between East and West. It constitutes a major challenge to education in our time.

At Heidelberg, I learned that through an exchange program Russian students were attending that historic German university, whose foremost tradition is utter freedom for the individual student. It was not surprising





Dr. Carter (left) interviews Ernest A. Payne, general secretary, Baptist Union of Great Britain and Ireland



A group of students and faculty members at Spurgeon's College, London, one of British Baptists' seminaries



One of twenty-nine colleges of Oxford University is the Regents Park College, which is a Baptist seminary

to hear that students from Soviet universities find it very difficult to adjust themselves to this freedom.

Observations of the normal and constructive influence of Christianity in higher education throughout Western Europe prompted my deep interest in discovering the attitudes of teachers and students in the Soviet Union toward religion. Although my observations in the Soviet Union were limited to Leningrad and Moscow, it is not difficult to ascertain the Communist view of religion. The 1917 revolution repudiated all religion as being in league with tyranny and capitalism. All churches were confiscated and closed. The atheistic doctrines of Marx and Lenin were expounded along with their theories of economics and collectivism. Christianity was denounced as fostering superstition, oppression of the poor, and anti-intellectualism. Scientific knowledge was proclaimed as the answer to religion.

Although, later, the suppression of religion was relaxed somewhat, a determined effort through propaganda and education still seeks to discourage all forms of religious instruction and religious worship. Intourist guides and educators explain that churches and synagogues are permitted for the old people who cling to religious superstition and tradition. Communist leaders believe that science and religion are irreconcilable and that religious worship will pass from the Soviet scene as more and more children and youth receive scientific education and as the old people who still hold religious convictions die off.

The Kazan Cathedral in Leningrad has been converted into a museum of antireligion and atheism. Here I saw class after class of junior-age children being indoctrinated against Christianity as represented by the horrors of the Inquisition and the saddest chapters of Catholicism and the Russian Orthodox Church. Apparently, a consistent and continuous effort is made throughout the years of childhood and youth to condition the oncoming generation against religion, especially against Judaism and Christianity.

Though churches may conduct public worship, they are not allowed to have Sunday schools or other formal instruction of children and youth. Young people cannot join the church until they are nineteen years of age. Christian parents who would instruct their own children find themselves in peril of confusing and perhaps alienating their sons and daughters through what easily becomes a serious conflict between home and school. Still the churches live on more vigorously than the Communists would like.

What of the future? Only time will tell. Churches in the Soviet Union are hopeful. Perhaps students even there will play a most telling role.

**S**TUDENTS are students everywhere you find them," observed a university official in Copenhagen. I had asked him if students in Denmark were different from students elsewhere in Europe or in America. In view of what I had seen thus far I was inclined to agree in general with my Copenhagen friend. Still my search for distinctive principles, traditions, and attitudes toward higher education was well rewarded.

The farther I traveled in Europe the more I appreciated my interview with J. W. Logan, principal of the University of London, first stop on my study tour. He

had emphasized the fundamental importance of the examination based upon the official syllabus. Through this simple system of controlling the course of study and administering examinations quite impersonally and thoroughly, a high degree of standardization is achieved. This system offers no encouragement to the visiting American student who expects to improve his marks "by getting in good with the prof." Lectures, tutors, and reading lists provide the means by which the student copes with the all-important examination.

By and large, class attendance and personal contact with professors or instructors count for nothing. This does not mean that classes are poorly attended. Although no attendance record is kept, classes and laboratory sessions are usually well attended. "How else can we learn enough to pass the examination?" queried one student.

**A**N IMPORTANT CLUE to the extreme importance of the library in European universities is found in the phrase much used in England—"reading for a degree." A student reads in an Oxford college for his degree from the university. He, of course, reads to pass the examination and thereby to gain a fund of knowledge and perhaps to achieve an intellectual discipline. Like the University of Helsinki, with a million volumes, educational institutions across Europe reckon their strength partly by the size of their libraries. Many have large general libraries, plus extensive collections of books for their several faculties. Library reading rooms are crowded with students utilizing free hours from morning to night. Quiet is enforced, not only by supervisors, but also by the students!

The discipline of examinations becomes very real to European students before they get to the university. Extensive examinations are required in most countries as a requisite to enrolling in a university. Incidentally, the word "college" is rarely used except as a house of residence, such as the American College at the Sorbonne. Here some eighty American students live together as in a dormitory while carrying on their studies at this great university.

A distinction of unmistakable importance is the thoroughness with which European students are prepared for university. Elementary school gives the student his first five to six years of schooling. This stage is fairly universal across Europe. Then, at the age of eleven or twelve comes an all important decision: (1) to drop out of school as soon as possible; (2) to prepare for a trade or craft in a technical school; or (3) to prepare for university entrance and a profession. Unfortunately, in most of Europe fewer than 10 per cent choose university and the professions. In general, the decision to prepare for university is followed by six to eight years of high school or preparatory school, often called "gymnasium" (nothing like our meaning of gymnasium for health education).

Language study tends to dominate those preparatory years. In Italy, for example, university entrance is preceded by eight years of Latin, five of Greek, four years of modern language, and three years of philosophy.

In all my European interviews, including professors, administrators, and students, I encountered strong conviction that preparation for university is more extensive



President Johannes Norgaard (left), faculty, and some of the students of Danish Baptist Seminary, Tolosse



President J. D. Hughey (wearing hat) and a group of students at Baptist Seminary, Ruschlikon, near Zurich



President Hans Luckey (center), with faculty, of Baptist Seminary, at Hamburg, Germany, greets the author





At American College at the Sorbonne, Paris, two students from Michigan chat with student from Oklahoma

and more thorough than in America. This conviction was documented at the University of Geneva, when the registrar pointed to a paragraph in the catalogue which indicated that only American students having finished at least two years in college would be admitted to start courses for credit. Other universities effect similar restriction through entrance examinations which American high-school graduates find very difficult to pass. European educators believe their traditional emphasis upon more intensive preparation for university produces more mature and more serious-minded students. They point out that most students are nineteen to twenty before they can possibly qualify for university.

**E**UROPEAN UNIVERSITIES generally welcome American and other foreign students who can qualify either for regular courses or for summer sessions. Of the fourteen thousand students attending the University of Vienna, three thousand are from sixty-two foreign countries including 265 from the United States. Sixty per cent of the University of Geneva's twenty-five hundred students are from outside Switzerland, including a large contingent from the U.S.A. The famous "University for Foreigners" at Perugia, Italy, attracts many American students, especially for summer or half-year courses. English universities and the Sorbonne welcome American students enthusiastically. The Soviet universities in Leningrad and Moscow profess to be interested in developing exchange programs by which substantial numbers of students from America and the Soviet Union would attend each other's universities. They boast of large delegations of visiting students and scholarship recipients from Asia, Africa, and South America.

Social and sport activities of European students are much less extensive and time-consuming than in America. This fact was underscored in an interview with a student at the University of Florence who had studied for a year at the University of California. His first comment to me was: "You'll find that students are here for hard work. They're not wasting their time with a lot of athletics and social life." He then told me of the stiff oral exams for which every student must be prepared in each subject three times a year.

It is a familiar sight to see hundreds of bicycles and motor scooters parked around university buildings. Few

students live in dormitories or student houses adjacent to the university. Living quarters are with private families or in dormitories recently constructed in the suburbs. This fact explains why social life is far less organized than in American colleges and universities. Social activities relate to student government and academic interests, such as language clubs, forum groups, and student political organizations. There are, of course, exceptions. Heidelberg still has its "fighting houses," in which their members must duel with sabers three times a year. Scarred faces have prestige value among students who cherish the fencing tradition. University authorities no longer sanction dueling, but the practice dies hard. A student was mortally wounded in a duel last year.

At Oslo, I found students enjoying themselves in a novel fund-raising project with obvious social benefit. Hundreds of them were gathered in a city park and on the university quadrangle selling crabs to raise money toward a new student union.

Knowing that most European universities are state-supported, I did not expect to find much emphasis upon religion, officially or unofficially. But I was thoroughly mistaken. With few exceptions the great universities of Europe have "faculties of theology." The twenty-nine colleges of Oxford include "Trinity Church," which continues its tradition of training clergy for the British Empire. But Oxford also includes Regent's Park College, which is the pride of British Baptists. "The Mound" has come to symbolize the great importance of the faculty of theology at the University of Edinburgh, which attracts many students from America.

At Amsterdam, Copenhagen, Oslo, Stockholm, Helsinki, Hamburg, Geneva, Zurich, and Vienna, I found the list of major faculties included theology. True enough, these faculties are devoted primarily to training clergy for the state church, Lutheran, Reformed, or whatever it may be. I found, however, that they also included many students from the free churches who are glad to receive at least part of their training in the great universities before attending a seminary for specialized training in the student's particular denomination. This often applies to Baptist students.

The theological faculty and students exert a strong religious influence upon the academic community. They



Empty church in center of Sorbonne is perpetual symbol of secularism of this center of education and culture

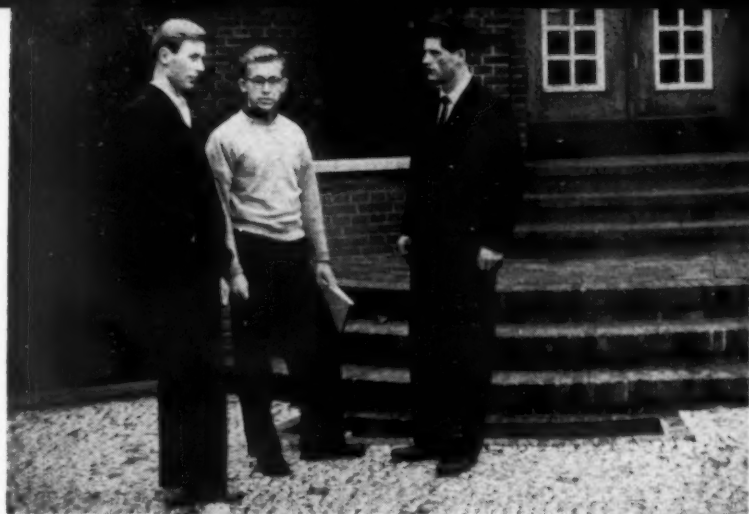


believe there is real correlation between intellectual respectability and spiritual leadership—on campus or in the community. High academic standards are maintained. Over and over I was told that theology had to maintain excellence and discipline on a par with law, medicine, science, and philosophy.

Aside from the influence of theological faculties, religion finds expression at many universities through the efforts of Baptists and other free churches. I found at the Sorbonne that French Baptists were conducting student work from a new chapel adjacent to one of the suburban campuses of the university. Students at the American College of the Sorbonne also told of organized discussion groups on religious subjects. This seemed the more remarkable because of the Sorbonne's position of complete separation of church and state. I recalled the desolate church at the heart of the old Sorbonne, kept empty except for the tomb of Cardinal Richelieu. Since the French Revolution, this landmark of atheism has been preserved in all its bleak emptiness to symbolize the complete secularism of this world-renowned center of education and culture.

**I**T WAS ENCOURAGING to find in Germany, the Netherlands, the Scandinavian countries, and Italy well-organized student work under the leadership of Baptist churches or special staff members of Baptist associations. It is possible that other free churches are conducting a similar ministry among students, but my observation of what Baptists are doing in several centers was quite encouraging. In Denmark, for example, Johannes Norgaard is developing plans to move a major part of the Baptist Seminary from Tølløse to Copenhagen, where it will be in better position to minister to the Baptist students attending the university. German Baptists maintain a full-time director of student work in West Berlin. Scandinavian Baptists have strong youth and student work under way.

For the training of Baptist ministers and missionaries I found seminaries in each of the Scandinavian countries (including Finland), in the Netherlands, Germany, Switzerland, and Italy. The two largest ones on the continent are at Rüschlikon, near Zurich, sponsored by



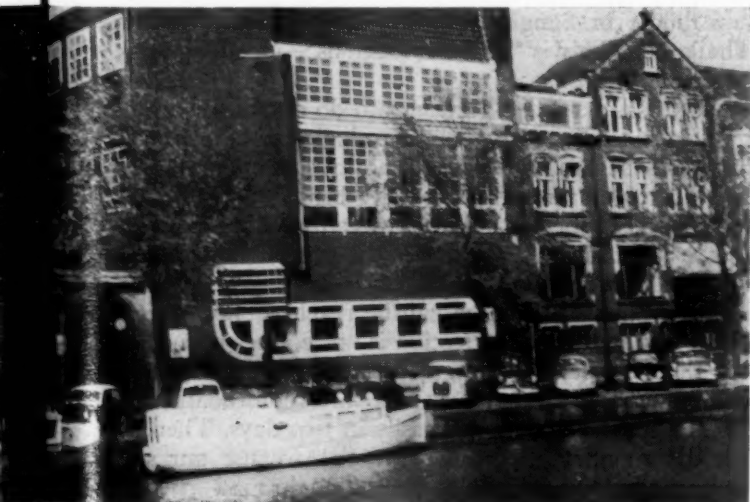
American and German students live and study together in the warm fellowship of the Baptist Seminary, Hamburg

Southern Baptists, and at Hamburg, sponsored by German Baptists. In addition, five Deaconess Houses in Germany train nurses, missionaries, and Christian-education workers. British Baptists support seven seminaries, which they call "colleges," for the training of two hundred students for the ministry. The best known of these are Spurgeon's College in London and Regents Park College at Oxford. Unlike Baptist seminaries in America, the seminaries in Europe are not graduate schools. Many of their students are "called to the ministry" from business careers. Most of them have had the equivalent of high-school education, while a few have had university courses. Seminary curricula are built around the traditional courses— theology, church history, homiletics, and biblical exegesis, with great attention to Greek and Hebrew.

**B**APTIST SEMINARIES on the continent have developed an interesting supplement to the training of ministers known as the "folk school." Young people, including young adults, with varied and limited educational background, attend the Baptist folk school for short courses in religion, church leadership, and sometimes crafts and homemaking.

The contribution of Southern Baptists in providing the Baptist Seminary at Rüschlikon, Switzerland, is most significant. This seminary not only offers excellent theological training for sixty students, but also provides a focal center for Baptist work in Europe. This beautiful campus on picturesque Zurich Lake is the scene of frequent conferences of Baptist leaders from all over Europe and America. Gordon R. Lahrson, European representative of the American Baptist Foreign Mission Societies, observes that in Europe, particularly at Zurich, the finest spirit of co-operation among American Baptists, Southern Baptists, and European Baptists has been achieved.

Interestingly enough, this high degree of co-operative effort comes to focus at the point of Christian higher education. Indeed, it originated in mutual concern for raising up strong leadership for the church of tomorrow. Who can tell the extent to which the growing influence of Baptists, with their love of religious freedom, may fashion the future of religious thought and action in the European theater of human destiny?



Located on one of the city's many canals, is this picturesque building of the City University of Amsterdam

# THEY LOOK TO THE FUTURE

*Standing at the portal of the new year 1961,  
American Baptist missionaries on the other side of  
the world took time to reflect on the past and to ponder the  
future. What had they gained for Christ? What were to be their next  
challenges? Recorded here are their thoughts—reflections of  
the prayers implied by their very presence in In-  
dia, Japan, Thailand, and the Philippines*

AS I WRITE this letter today, I am aware that it was fourteen years ago when Mrs. George and I arrived for the first time in Iloilo City to begin our mission work.

What a contrast we find now from that war-torn world! From college buildings patched with bamboo and nipa palm, we now have Central Philippine University—one of the most beautiful Baptist schools outside the United States. Many attractive and permanent church buildings have been completed, and people have given sacrificially from their poverty in order that others might know about Christ. From around twelve thousand members in our Baptist Convention in 1946, we now have more than twenty-two thousand.

Recently, in preparing a message for a group of pastors here, I found some interesting facts. While Protestant Christians make up about 40 per cent of the population in the United States, and number about one in ten in the world, we find that in the area of the Philippines where we are working we have only one Protestant in every 113 people! We have been growing fast in the Philippines, but we are still a very tiny minority of the population. The needs are great. We now have many trained leaders who can take much responsibility, but it is our prayer that American Baptists will give more to missions, so that the opportunities may not be lost, and the challenge which is before us may be met with workers in an ever-growing program for Christ.

RALPH L. GEORGE  
Philippines

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AFTER my recent furlough, I left New York by being lifted thirty-seven thousand feet into the air—and then, suddenly, I was in Bombay!

In Bombay, I saw suddenly with new eyes. A rattling bus down the cluttered lanes of Bombay. Street dwellers still asleep, some pressed against the walls to avoid the puddles, others draped over bridge walls and sidewalk rails and on park benches. Room here and there for cattle, goats, and dogs. Heat and intense humidity. . .

Now, before me lies the valley and behind me stand the mountains of my furlough. And behind the mountains stands God. This will be the wall against which I will need to lean many a time. The wall is built strong, for it is built of your experiences and mine, of your prayers, your service, your help, and your undergirding love, cemented together with God's abundant grace.

Here in the valley the work goes beyond that which the eye sees, in the deeper recesses of life. My special work this term will be audio-visual education throughout the South India mission area. Still about 80 per cent of the people can neither read nor write. This program is to help more people understand clearly God's purpose of salvation for each one. The program is not a means in itself, but a way of opening a pathway to reach man's heart, so that the voice and the vision become one in consecrated living for Christ.

ANNE J. HANSEN  
South India

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LATELY we have been involved in plans for our new home in Sangkla on the River Kwai (western Thailand). This is "pioneer missions"—opening work in a brand-new area.

Needless to say, we are eager to do our bit in beginning to meet the overwhelming challenge of this area in which there is no Christian, no missionary, no qualified doctor or nurse, and no city big enough to have paved streets, for 150 miles in three directions. (In the fourth direction, westward, lies the rugged Burma border, about twenty-five miles away).

Some parts of this area can be reached only on foot or on elephant, but our station is more accessible. During the four peak months of the rainy season (June–September) we use our new outboard motorboat, making the trip from Bangkok easily in two days. Then, in the dry months (December–March) we use our specially equipped automobile over a jungle road—two or three days, one way.

We well realize that many people would give any-

MISSIONS

thing to have the opportunity that is ours—that of bringing the gospel and all its blessings to an unreached people. But we hope you will understand that, along with the romance and exhilaration of pioneering, there is a heavy burden of responsibility. It is in this matter, even more than for physical safety, that we need your prayers. It is important that we communicate the gospel clearly in the language of the people, so that we may gain their trust and co-operation. We want them to understand that the gospel is a complete one for the whole man and for every man; that our medical and educational efforts are not just gimmicks to trick them and their children into being Christians; and that Christianity is something more than a better way of life or a matter of merely trading one set of spirits for another. They must know that not everything from the West is necessarily Christian or even good.

If you will read Ephesians 3:8-21 you will get an idea of the feeling that is ours as we approach this task: unworthy, called, confident in Christ, desiring that both Christian and non-Christian will come to know the complete joy that comes from giving one's life over to Christ.

PAUL S. DODGE  
*Thailand*

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**W**E LIVE in Morioka, a city which is growing month by month. At the time of the national census in the fall, the population was 157,000. Now, barely two months later, it is just short of 160,000. Here in Japan, a city of this size is considered to be little more than a good-sized country town. Compared with such great cities as Tokyo and Osaka, it is indeed small. However, there are three universities and many high schools in the city.

One would expect to find a good many churches here, too. However, there are only eight Protestant churches, one Roman Catholic, and one Greek Orthodox church. The number of people who faithfully attend services is very small. For example, the average attendance at the Protestant churches is only about thirty on Sunday mornings. Most of these churches are concentrated in one area of the city. This means that there are several large areas in the city in which a gospel witness is not now being made. It is our prayer that in the future we might be able to minister in the name of Christ in one or more of these areas.

But while we are getting acquainted here in town, the Lord has opened a number of doors. Before coming to Morioka, I was approached with a request to take over two classes at the local Christian center which had been taught by a missionary now on furlough. The Bible class is composed of adults. There are several Christians in the class. We often have good discussions, with the Christians upholding the faith very well against those who do not believe. The English class proved to be the occasion for the starting of a large Bible class here in our home. About twenty students are coming each week. At first they were mainly interested in learning English, but now some of them are taking a real interest in spiritual things.

Recently, it was possible to start a Bible class for the young people who had done so much for us when we

moved here. From this class six were baptized on Christmas Day. While we were certainly not in on the "sowing," it was a thrill for us to be in on the "reaping" of this precious harvest for God. From the Bible class at the social center, one college senior was also baptized at Christmastime.

RICHARD WADDINGTON  
*Japan*

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**A**T CHRISTMAS, we in Nellore stopped and looked back over the year just past, and said: "It has been good." The rich, the poor, the high, the low, the little child, and the aged folk have all passed through our hospital gates and found them to be an entrance to healing and peace.

Last year broke all records for number of patients treated, number of maternity cases, and number of operations performed. But statistics are not very exciting until you realize that every person is a soul for whom Christ died. All who come and go from these gates hear the good news of God's gift.

Come and see a few of my patients.

Bee Bee John, a middle-aged Moslem woman, was treated for months for suspected tuberculosis. I took out a malignant ovarian tumor, and her fluid in the chest and abdomen have disappeared. She is desperately poor and eternally grateful. She loves Christ in her heart, but does not dare to offend her orthodox Moslem male relatives.

An Anglo-Indian man, a heavy drinker, is manager in a large mica mine. He came for the treatment of severe leg ulcers. He left with the ulcers healed and a new outlook on life. Now he is faithfully reading God's Word.

A tiny high-caste Brahman baby was born with a physical defect that made necessary a complicated abdominal operation. The mother and the baby were here for three months. Who knows but that the seed sown in that mother's heart may some day bear an abundance of fruit?

A very rich caste woman came for delivery and sterilization operation. She has all that life can offer in material wealth. Here she learned of true riches—riches in heaven.

For each of these people, Christmas had a real meaning. They understand that it is not just another holiday, but the celebration of the birth of God's Son—King of kings and Lord of lords!

MARIAN O. BOEHR  
*South India*

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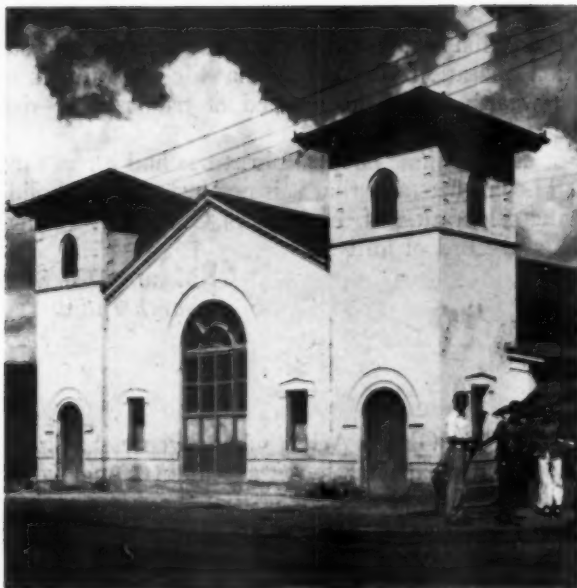
**T**HREE NIGHTS AGO, when twenty shacks were burned, and even after living a year in Hong Kong, I was utterly shocked to discover that those twenty buildings housed 141 families, comprising 721 people, including 322 children.

ELBERT E. GATES  
*Church World Service  
Hong Kong*



# BAPTISTS IN TODAY'S U

- *How do they fare in this time of crisis?*
- *How has the revolution affected their lives?*
- *What is the status of their schools and churches?*
- *What is their outlook for the future?*



First Baptist Church at El Cristo, Cuba, serves the students enrolled at Colegios Internacionales

**W**HAT are the Cuban churches doing now? This is a question often heard in these times of confusing and conflicting reports.

Protestant churches in Cuba have gone through many difficult periods. They have been established and have developed in the midst of the generally difficult economic and political conditions of the country. Their membership has often been drawn originally from among the poor and the sick and the illiterate, who are found in great numbers there. Their finances have been subject to the conditions which have affected the lives of all on that island.

Yet, in spite of these and many other difficulties, the churches have grown and have been able to perform a significant and continuing ministry. Protestant missionaries and Cuban leaders have gained a position of respect in the community as they have ministered in good time and bad in the Master's name.

Baptists of Eastern Cuba recognize that times are changing, but that the gospel does not change. Their message and the spirit of their ministry are what they have always been. Americans fortunate enough to visit them during recent times have been inspired by their devotion and their determination to carry on their ministry in every circumstance.

A significant meeting of leaders of the Eastern Cuba Baptist Convention was held on January 2. This meeting was significant for the character of the leadership present. There were pastors and lay people quite able to deal effectively with the business affairs of the convention.

The meeting was significant also because of its purpose—to consider reorganization. Cuban Baptists have been in a process of reorganization for nearly three years. This reorganization is similar to that going on in many other countries around the world. Missionary organizations are happy to see this process and usually try to encourage it in every way. It does not happen overnight, nor is it accomplished without problems and difficulties. This is the process by which local leadership undertakes responsibilities which have formerly been in the hands of missionaries. It involves responsibility for administration and support of work. It involves initiative in planning for new work and in getting it established. It involves the whole matter of the developing personality of the local Baptist group.

In Eastern Cuba, this process has been going on for a much longer time than the three years mentioned. The convention is over fifty years old, and for many years has had its own missionary program. Thus the steps being taken now are in many ways a formalizing of a situation which has obtained for a long time. Nevertheless, there are important new features which must be studied carefully. It was hoped that a complete plan

for reorganization might be presented to the Cuban convention at its annual meeting in March. It is hoped also that an executive secretary may be named by the convention, perhaps a little later in the year.

The convention was able to finish its year in a good financial condition. All bills and other obligations were paid. It was even reported that the missionary offerings for 1960 had been just a little ahead of those for 1959. Thus the missionary work of the convention could be continued without interruption. There was optimism also regarding the new office of executive secretary and the possibilities of support for it.

AS THIS IS WRITTEN, no American missionaries representing the American Baptist Convention remain in Cuba. On January 4, the last two women came away from Cuba through the U.S. Naval Base at Guantanamo. Both are eager to return, and the Cubans would welcome them with open arms. The strong advice of the U.S. Government, however, does not favor such a move at present. Naturally, everyone hopes and prays that conditions will soon improve.

There are in Cuba, however, Cuban missionary appointees of the Home Mission Societies. Rev. and Mrs. J. Mario Casanella are at Colegios Internacionales in El Cristo. Mr. Casanella is principal of the school and is also serving as the representative of the Home Mission Societies in Cuba. Ondina Maristany is carrying on a very significant work in a rural area at Veguita. She has a "circuit" which is extensive. Some of this work is looked after by students from the Eastern Cuba Baptist Seminary, who spend their week ends in this area under the direction of Dr. Maristany. Rev. and Mrs. Casanella and Dr. Maristany are missionary appointees of the Home Mission Societies.

The seminary continues its work of preparation of candidates for the ministry. All students presently enrolled, including one group in the regular course and one group of special students in a two-year course, will be graduated in October. A great concern of the convention leadership is the finding of adequate support to take care of these young people in the churches and missions where they are so greatly needed. It is expected that a new class will be enrolled to begin at the time the old group leaves.

Many of the Cuban churches have been maintaining day schools. These are supported by fees paid by the parents. The Government is giving great emphasis to its educational program. New public schools by the hundreds have been established all over the island. These necessitate employing thousands of new teachers. This means that there are fewer pupils available for the private schools and, of course, it means that many teach-

ers formerly working in the church schools are now employed by the Government. The churches have noted a very significant drop in their school rolls. Some have all but disappeared, while others have not suffered as much. The school at El Cristo has an enrollment during the present year somewhat below its capacity.

The future of education under Protestant church auspices is not clear. This is not because of any official opposition by the Government, but simply because of the changing situation which has been described somewhat above.

Church members share the lot of Cubans generally. Through the operation of the Urban Reform Law, some have lost properties representing investment of life savings. Others have been given the homes they were renting at the time the law went into effect. Some church members hold positions of important responsibility in the Government. Others have lost their jobs as changes have come in the economic life of the country.

Disorganized family life and the prevalence of common-law marriage have been characteristic of Cuba. Baptists have always required that these matters be set in order as a condition for church membership. This has not always been easy, under former laws. The Government now facilitates the legal procedures in marriage. News media are used to present the official Government line. Constant repetition over long periods, with no opportunity for expression of opposition views, tends to mold public opinion. Great numbers are enrolled in the militia, and are subject to call at any time. Church programs, as well as work and family life, are consequently seriously affected. Because of the great changes in the life of Cuba, many have left the island to begin a new life, in the United States or elsewhere.

UP TO THIS POINT there has been no change in the status of church properties or mission properties. The one exception is a part of a building in Santiago. This is a large church building in the heart of the business district. The street level, built for rental purposes, has now been taken over under the Urban Reform Law. Properties used for church purposes or for school purposes have not been disturbed.

Within the life of the churches there is a recognition of tension and strain. Nevertheless, there is in each church a firm determination to render a continuing ministry in the name of Jesus Christ to all the congregation and as far as possible to the community. This is one in a series of difficult situations. But there is strength in the gospel to meet these situations. Cuban Baptists understand that they have an opportunity to preach the message of Christ as they find that people are responsive to the message.

## ALONG THE CURRENT BOOKS

**THE GRACIOUS CALLING OF THE LORD.** By Robert J. Versteeg. Abingdon Press. \$2.50.

For a fresh approach to the dynamics of evangelism, this book is superb. It is different in style, approach, application, and presentation from any other treatise on evangelism. It is light and yet profound, amusing and yet soul-searching. It presents an evangelistic appeal to the "suffocating man inside a whitened sepulcher, but also to every Christian who brings about his imprisonment." It admonishes evangelists and evangelistic pastors constantly to "experience the love of Christ lest their preaching become negative . . . threadbare, a patronizing attitude of spiritual superiority." This book will make one think, think hard, about his true concern for the unevangelized, and possibly soften up his heart for those who have not heard "the gracious calling of the Lord." Dr. Versteeg is pastor of Detroit Avenue Methodist Church, Lakewood, Ohio.

**THE PROGRESS OF WORLD-WIDE MISSIONS.** By Robert Hall Glover. Revised and Enlarged by J. Herbert Kane. Harper & Brothers. \$5.50.

Since it was first published in 1924, this history of missions has been a standard text in colleges and seminaries and has made its way into the libraries of thousands of Christian teachers, ministers, and students of the world-mission enterprise. Now it appears as an almost completely new book, ably brought up to date and greatly expanded, yet without any sacrifice to the essential spirit of the original work. New materials and changed views of the Christian mission, of course, made a revision such as this vitally important to a proper understanding of missions in our day. For a single volume on world missions, this is the one to buy and to read with satisfaction and profit.

**THE PROTESTANT FAITH.** By George W. Forell. Prentice-Hall, Inc. \$6.50.

This book, by the professor of systematic theology at the Chicago Lutheran Seminary, Maywood, Ill., is an interpretative and descriptive appraisal of classical Protestantism, with stress on its essential unity and contemporary relevance. It begins by giving, in language that the layman can understand, the nature of Protes-

tantism, and then proceeds to deal with such subjects as revelation, the reality of God, creation and providence, the doctrine of man, and the nature of Christ. The last two chapters are especially helpful, since they throw new light upon the Holy Spirit, the Trinity, the church, the Bible, and the Christian ministry. For those who desire a rather complete picture of the Protestant faith, with its many different emphases and interpretations. Professor Forell is most helpful. Writing from a conservative point of view, he is open-minded and fair to all concerned. Baptists will not fully appreciate his explanation of the sacraments, particularly of baptism, but it is often helpful to discover that other denominations may be just as much in earnest, and from their point of view just as true to the New Testament, as are we Baptists. Chapter 7 gives a good explanation of the Lord's Supper. The interpretation of the Roman Catholic doctrine of transubstantiation is excellent, and it aids greatly in understanding the contrary position taken by Protestantism. At the back of the book is a reference section containing the Apostles' Creed, the Nicene Creed, the Augsburg Confession, the Articles of Religion of the Protestant Episcopal Church, the Westminster Catechism, the Confession of the Society of Friends, the New Hampshire Baptist Confession, and the Confession of Faith of the Huria Kristen Botak Protestant group of Indonesia.

**THE STORY OF THE NATIONAL BAPTISTS.** By Owen D. Pelt and Ralph Lee Smith. Vantage Press. \$3.75.

Here is a book that will leave the reader pleased because he learned something about the National Baptists that he did not know before, but displeased because he did not learn more! It is a popular history of Baptist churches among the Negroes, directed primarily at the members of those churches, even appealing for their funds for their work. The book helps to understand how Negro Baptist churches got their start and it discusses some problems that are peculiar to them, such as the problem of whether to include "Spirituals" in their hymnals. The writers are aware of the great untold story of Negro education after the Civil War, but they do not tell that story. The relationships of National Baptists to American Baptists and Southern Baptists since the Civil War are so important that the reader

wonders how they could have been treated so lightly, or even overlooked in some instances. There are errors that one could wish had been avoided, such as references to the "English Anglican Church" or to "Newton Theological Seminary (now Colby College)"! Despite these weaknesses, however, Baptists can read the book with profit, because most of them are unaware of the history that is reported and also because of the insights the book gives into the value the Negro places upon his own contribution to his church, as over against the value the white churches place on their contribution to Negro churches.

**CHURCH BUSINESS MANAGEMENT.** By John C. Bramer, Jr. Westminster Press. \$3.50.

This is one of the most practical books on church financing and management published in recent years. It is based on the conviction that if the church is to operate efficiently it must be managed in a businesslike manner, but nevertheless, mindful of the fact that in the raising and dispersing of funds it of necessity must differ from the business world. The church is not a money-saving institution. The church exists to give and spend. The author is eminently well qualified to write this book. He is a banker, an active church worker, president of the board of trustees of his home church.

**MAKING THE MINISTRY RELEVANT.** Hans Hofman, Editor. Charles Scribner's Sons. \$3.50.

The theme of this book is of increasing importance for all ministers. Of course, not all ministers can be expert psychologists, and not all can or should try to be counseling psychiatrists. But every one should know how to help people in trouble or guide them to the source of help. For instance, Paul Tillich, in the second chapter, seeks to show us how to make our theological foundation relevant to the needs of modern man, who feels his finitude, loneliness, guilt, and estrangement, who sees great and unequal suffering in his fellow men, who is puzzled over the meaninglessness and the problem of his being and not being, of the relation of the kingdom of heaven to progress and history, and who is concerned about an immortal life and its nature. Reinhold Niebuhr writes of the Christian faith as the key to the understanding of our cultural situation. Samuel Miller writes of the Christian pastor's use of our knowledge of depth psychology. Kenneth E. Appel and Seward Hiltner tell the pastor how to proceed in counseling and how to work with the psychiatrist.



## Audio-Visuals and the Church

By WESLEY R. DOE

AS A LEADER in your church, you have experienced frustration and despair. You have had moments when you felt that you were in the shadow of spiritual death. This is certain because you are a child of God working with the church temporal; it is also certain because you, because all of us, have a tendency to spell "ego" with a capital E. However, given the limitations with which we all must work, what can we do to preach and teach more effectively?

First, we ought to take a long, serious look at our prayer habits—just what is going on, theologically speaking? Next, we should re-examine our use of the Bible—both private and corporate. Third, what is the quality and the quantity of preparation for a given presentation? Fourth, what is the actual presentation—would you be inspired if you were in the audience? Fifth, how does the oral witness compare to the chapter written yesterday in the "Gospel According to You"? Sixth, where, really, is the person right in front of you—what is his "situation in life"? To sum up, are you in communion with God and in fellowship with man?

How do audio-visuals enter the above picture? In several ways: by setting up a given problem, by giving instruction in proper teaching, by motivating and orienting. In each of the steps listed above there is at least one audio-visual that can help the leader in his personal search for understanding or in his presentation before a group. It is not our purpose here to attempt to list matching titles; however, you are urged to secure the 1959-1960 *Catalog of the Baptist Film Library* and the supplements.

### What Do I Believe?

At this Easter season, we shall be thinking of great souls with whom we were privileged to work and whose earthly labors are now closed. The loss of such persons causes us to reflect again on the great questions of life. Strangely, though, the answer shines right through the question. Whatever future reward there be, these friends were immortal even while they were mortal—for they walked with Christ, who is life eternal.

This calls to mind two motion pictures: *I am the Resurrection and Immortal Love*. If I were a minister or a teacher wanting to explain the Chris-



tian meaning of immortality, I think I would do well to show these two films, along with matching sermons or talks. There are, of course, two great traditions concerning immortality, and we would be poor indeed were we to be deprived of either.

### The Rock and the Pebble

When Jesus gave the son of Jonas a new name—"The Rock"—he was stating more than Peter knew about the power of the gospel when it takes hold of a man. Are there any rocks among us, or are we all pebbles? There are not nearly enough preachers to meet the needs of today, and there will be fewer tomorrow in proportion to the population. While there is not the



If you visit our mission in Alaska, you might see this little girl. Alaska is still a frontier with limitless opportunities. Cordova and Kodiak churches are meeting the challenge

slightest doubt that God's will is sure to prevail, yet we cannot use that as a reason for neglecting our clear duty.

How then, shall we change pebbles into rocks? Are there any audio-visual materials that can be used in connection with other programs for men and women? One might begin with the motion picture *The Power of the Resurrection*, wherein aged Peter tells fellow prisoners about the way in which the life, death, and resurrection of Jesus changed Peter into a rock of faith and courage.

Next, one might show the motion picture *Discipleship* (though chronologically it comes first). Men and women will feel themselves in close fellowship with the first disciples as they watch the portrayal of Jesus at work and in the Garden of Gethsemane at prayer.

### Man and Boy

"How are you going to get the country out of the boy?" is a favorite question posed by nostalgic chair-borne "cowhands." On the other hand, many a young fellow, feeling his oats, has rebelled against the menial and seemingly unrewarding tasks down on the farm.

Those of you who go to Portland in June will pass through some wonderful range land. Before you go, be sure to see *This My Son* and *Song of the Shining Mountains*. Both color motion pictures give modern settings to that ancient question: What will happen to the prodigal son? You will find a rather remarkable insight in *This My Son*; in fact, while it is in the original New Testament story, it may never have been quite so clear to you as it will be when you listen to the father as he talks to his older son in a sequence near the end of the film.

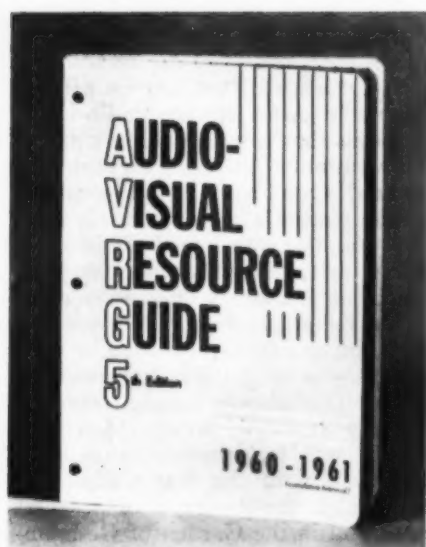
### Green Lake Conference

Are you planning to attend the Christian Education Conference at Green Lake this summer? Or any other Green Lake conference? If so, and more especially if "maybe so," you will want to show *For a Closer Walk with God*—the new color filmstrip on Green Lake.

Send your five dollars to the nearest Baptist Film Library, and a copy will be sent to you promptly. (Have you noticed how frequently audio-visuals are being used at Green Lake? And that the leaders are using specific audio-visuals for specific jobs?)

### 'Alaskan Panorama'

Are you going with the group from Portland to Alaska in June? If not, would not you like to take a visual tour? If you do not already have it, send for the color filmstrip *Alaskan Panorama* (sale, \$5.00).



More than one hundred Baptist churches are now using the latest edition of the 'Audio-Visual Resource Guide.' Formerly sold at \$10, this book is \$2.95. Write: Baptist Film Library, 152 Madison Ave., New York 16, N.Y.; 19 S. LaSalle St., Chicago 3, Ill.; and 2855 Telegraph Ave., Berkeley, Calif.

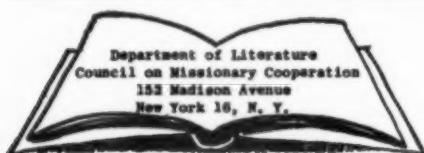
#### Billy Graham Films

Your Baptist Film Library now stocks the World Wide Pictures (Billy Graham films). Heretofore, the actual prints were stocked and serviced by commercial film libraries, and the Baptist Film Library merely accepted orders. Now that the prints are in our own libraries, they will be inspected electronically. Also, and equally important, the film librarians will be able to speak with authority concerning content and utilization.

#### 'The Heart Is a Rebel'

Where does the power of God work? Only in the sanctuary? Or does not God work his will everywhere? You will want to show *The Heart Is a Rebel*, the new color motion picture, to all adults. (World Wide Pictures, rental, \$35; 83 minutes.)

By this we mean that you will want to sponsor a community showing (in a church). You know that it will not be easy to "corral" many who should see this picture. To help you promote the film, we have a publicity packet which will be sent to you when the film is confirmed. (Packets for this and other World Wide Pictures are free if the film is ordered three weeks prior to showing date; only two dollars thereafter.)



## Co-workers Over the Seas

American Baptist Foreign Mission Society  
Woman's American Baptist Foreign Mission Society

### Dedication Did It

By SUROBHI SAHU

**I**N SPITE of heavy rain and the cyclone which passed through Bengal and parts of Orissa in October, 105 women from forty-five out of our fifty-five churches came to Midnapore for the annual women's conference, October 11 to 13. The tales they told me, a city dweller, sounded like startling experiences. How could these village women wade through water knee deep, balancing their bundles of bedding and clothes on their heads, and carrying babies in their arms? This was the only way some of them could get to the railroad station or the bus lines, coming through rice fields which were under water. Seven per cent of them came from remote villages. Some of them walked not less than eight miles, and others up to four miles in order to get a train. Twelve wives of pastors attended. Three of them had to bring very young babies with them. Some twenty children under two years of age came with their mothers.

For many of the women this trip to their annual conference is the big occasion of the year. Here is a chance for fellowship with women of different languages and of different degrees of education, but all friendly and united because of a common love for our Lord. Money is carefully saved to make it possible to attend. No funds are set aside for this conference, and the

women are proud of the fact that it is self-supporting. Of course, a few of the women were given some financial help from their churches, and gifts from friends in America were used by missionaries to help others.

As in America, Baptist women have a Love Gift, so our women, too, through their local women's societies make a special gift at the annual conference. Two blackboards are placed at the front of the church; on one the record is written in the Bengali language, and on the other in the Oriya language, as a representative of each society reports the amount of money her society has given. Part of it is designated for the central fund of the Christian Service Society, which is really the convention for our entire mission. This money goes to help in village evangelistic work; part is for the special fund by which our women support a trained nurse.

#### Anandi Kenwar

Our guest speaker for evening meetings was Anandi Kenwar, of our Baptist mission in Nowgong, Assam. Although her language is Assamese, Miss Kenwar was able to speak to us in Bengali, which she had learned while studying in Calcutta. We found, too, that she was as much at home in using English as in Bengali. New vistas were



These inspiring village women put their Christian responsibilities first. They went to Midnapore, in the Bengal-Orissa area, to attend the annual women's conference. Some of the 105 women walked not less than eight miles, and others up to four miles, in order to get a train. Many waded in water knee deep, balancing bundles on their heads and carrying their children



opened up to us all as she told of the progress of Christian work in the Naga Hills of Assam, and especially of the women's part in this work. It was wonderful to hear of headhunters among a savage tribe who had heard of Christ through Christian workers sent from Baptist churches in Assam and whose lives had been completely changed. Our Bengal-Orissa Mission is much smaller than our neighbor mission in Assam, but we should be just as enthusiastic in spreading the knowledge of Christ, and surely the Lord can do marvelous things in our midst, too.

Pray for the spiritual growth of the women of our field, especially those in isolated villages, that all of us may be effective witnesses for Christ, our Lord.

## Conference Outreach

By SATYABATI BEHERA

I shall add a brief account of the reports of societies at our annual conference. Our theme was 1 Corinthians 15:58—"... be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." Our conference was organized in 1923, and as we look back over the years, we know this promise has been kept by God, that our labor has been blessed. I shall tell of present blessings we heard about in the reports to our conference.

Let us see the fruit of the work of women who have been appointed to the Lord's work by our women's conference. Twenty years ago, women appointed by this conference began to bring the gospel to the Belda area. This year, as a result of continued witness, a woman from this community gave witness to her conversion. In spite of being beaten by her husband, she openly confessed Christ in baptism. Through her consistent Christian life, her husband was converted. Leaving his old life of thievery, he also confessed Christ in baptism. Now this couple are acting as shepherds of a church. The wife sings beautifully and glorifies God with her voice.

## Medical Evangelistic Center

In the village of Pankrahania, surrounded by dense jungle, young women have been serving their Lord unselfishly in a medical-evangelistic center. The first Christian in the area has added his witness to these other efforts so that in a village three miles away, twelve souls have accepted Jesus Christ and have been baptized.

A Christian widow has served as nurse for twenty-two years in government hospitals. For several years we



Surobhi Sahu and Anandi Kenwar (r.) are two outstanding leaders in India

have prayed that she might dedicate herself to work in the proposed medical-evangelistic center in Chardhia. In June of last year we received her answer: "Today I am answering God's call to service. When I considered this before, many obstacles arose, and I found no peace of mind. Today all that has changed, and I am ready to offer myself. Pray for me that I may enter God's work for his Kingdom." January, 1960, the center in Chardhia was opened with Mrs. Patee as the nurse.

Several years ago, a non-Christian

girl graduated from the Balasore Mission Girl's High School. While studying there she decided to become a doctor. Upon completion of her medical training, she broke caste rules by marrying a Brahman. Now, she has opened a clinic for women and children in Balasore. For the opening ceremony, this young doctor came to the mission high school to extend a special invitation to the missionary under whom she had received her high-school training. Let us pray especially for this family.

During the famine of 1942-1943, a dormitory for girls was opened in Hatigarh. Recently, one of these homeless girls graduated from high school and teacher training, and is giving her Christian witness as she teaches in a government school. Two other girls from this hostel, with two years of Bible training, are now serving as Bible women. Another is in nurses' training and one is taking teacher training. Several others have married and are glorifying God in their newly established homes.

Our work goes on from strength to strength as more of us dedicate our lives to serve Christ, and as we sacrifice to raise the money needed to expand our program.

## Tidings from the Fields

### WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

## A Gift Is Given—White Cross

**W**OMEN LIKE to read in the Gospels the descriptions of the way the women of Jesus' day ministered to his physical comfort. Martha served and Mary anointed his feet with spikenard, which was very costly. With the same heart of love and desire to do things for Christ, women through the years have strengthened Christian work on mission fields by supplying the needs of missionaries.

"White Cross work is thrice blest. It blesses the people who receive the gifts—eager boys and girls, mothers of little children for whom there is scant provision, and suffering men and women in mission hospitals. It blesses the missionary, too. White Cross keeps the missionaries at home and abroad vividly aware that they are not working alone. They know that Baptist women hold the ropes. White Cross work also blesses the women who prepare the materials. It helps them to put brotherhood into action, and to express love in service.

"The purpose of the White Cross is threefold: (1) To supply missionaries with materials for use in hospitals and schools, Christian centers, Indian missions, and other mission projects. Thereby the missionaries increase their usefulness and work more efficiently. (2) To serve as another evidence of the interest the women in our churches have in people of other races and to show their love for them. White Cross knows no racial barriers. Through it many national and racial groups are served. (3) To establish in a definite way contacts between the workers on the field and the supporters at home."

Excerpts from special-interest letters from home missionaries help readers to realize the purpose of the massive effort that goes into White Cross service for overland requests. What really happens after the boxes are shipped? What really are the needs? Are they met? Is the effort worth while?

<sup>1</sup> From, *Manual for White Cross Service*.



### Brooks House

"Perhaps much more than the material gifts we receive in White Cross is the gift of concern which comes with the packages. The beautiful gifts—carefully wrapped, packed, labeled, and mailed—all give evidence of people who care. You may never know where your gifts have gone and the good that they have done as they find their way into the lives of more than a thousand people we serve in our eighty to one hundred thousand contacts a year.

"But as we can never tell upon what shore the waves will wash in a great lake, so it is that we can never have the satisfaction of knowing that we put into motion the means through which many come to know that Christ is Savior and Lord. This profound activity stems from the simple act of giving gifts through hands working in White Cross."

AL MACKIN  
Hammond, Ind.

### United Christian Centers

"So often I am reminded of your loving devotion to Christ, when I unpack the boxes of White Cross offerings so carefully prepared. Again, today, as I tied attractive aprons around the waists of the nursery boys and girls, I overheard two of the youngsters discussing their own aprons. One of them whispered: 'Jesus' ladies make them for us!'

"If you could see me going to the car, some of these mornings carrying a gallon thermos of hot chocolate, a record player, the handwork materials, and a flannelboard easel, you might think I could use another hand or two. Perhaps I could!"

MARY OPAL CRONE  
Sacramento, Calif.

### Rankin Christian Center

"The steel strike is over, but will not soon be forgotten. Some families had savings to tide them over a while. Others, less farsighted, or less fortunate, lived through periods of deprivation or were forced to run up bills that will long haunt them. In a steel area, the strike affects everyone. Most of the merchants extended credit. 'Nothing down; no payments due until the strike is settled!' The strike affected the center also; for more folks, with less money and more leisure, sought the services of the center.

"Our director developed additional decentralized programs during the fall and winter. He organized several clubs in surrounding housing projects, sought boys where they were. There are waiting lists for most of these groups; and as his junior leaders are ready to take responsibility for the present groups, he moves on to other



Hattie Carl, member of the women's sewing class, First Mesa Baptist Mission, works on White Cross quilt

age groups and other areas. Two junior leaders at camp last summer are taking leader's training courses at the center now. There are only twenty-four hours in a day, in a seven-day week, for the center workers to serve; and the work to be done is limitless.

"This month the center's Fellowship Circle meets in our home.

"It is no sacrifice to do work you love. If we could not be serving as your missionaries, then there would be a sacrifice!"

CHARLES AND DORISANNE OSBORN  
Braddock, Pa.

### Mather School

"Lovely as well as useful gifts have been sent to Mather School in the White Cross boxes. The Sales House had unexpected sales increases last summer. People flocked to buy, and because we had held back some of the materials sent in last winter, we had things to sell. We have no good storage space, however, and holding back is difficult. Yet we surely appreciate the labors of hundreds of women (and their husbands, too) who gather, pack, and send these articles. So we say, 'Praise God, from whom all blessings flow.'

"We shall need a continued flow of clothing and many money gifts to meet the largest budget Mather has ever had.

"On Christmas Eve, many customers came to Sales House hoping to find that last-minute bargain. The day was far spent, folks were anxious, tension developed. Shoes for Johnny, a coat for Mary, toys for the little ones—surely they would come out of the next box unpacked!

"Somewhere in that little group an elderly lady started to sing, 'When the saints go marching home, Good Lord, I want to be in that number.' Others soon joined her, and for a time it seemed that Sales House had suddenly

become a part of an old-time revival meeting. It was inspiring and the tension soon disappeared. Physical needs and comforts for the body had given place to a spiritual experience.

"Because you and you and you gave so generously during the Hurricane Gracie, we were able to supply many needy families with Thanksgiving boxes.

"Many thanks to you for your kind thoughtfulness expressed through our White Cross department."

SELECTED LETTERS  
Beaufort, S.C.

### Friendship House

"We are glad Friendship House was included on the White Cross quota list this year. Therefore, we have many items in our program rooms and for program use which enable us to work effectively. The kindergarten had sturdier and better toys, wooden puzzles, and colorful nap rugs. The kitchen and shop have adequate tools for classes, and the craft supply cupboard has had its full share of items, too. Our camp locker is filled with adequate bedclothes and health supplies for the camping program this summer."

GARLAND AND JOAN CRISWELL  
Peoria, Ill.

### Valley Christian Center

"One morning at the center, I was startled to see a small face at the window. I hurried to the door in time to see a small, poorly dressed boy scamper out of sight. When I went back to my work, the boy returned. For a number of days the same thing happened.

"One day I saw the youngster clearly enough to realize that he was of school age. Since it was November, I knew that he had been staying away from school. When I told him who I was, and asked him to join in some of our activities, he became friendly. He told me his name was Tom, and that he did not go to school because he did not have the clothes he should have. Since his parents were not concerned, he cared even less, and spent most of his time in the streets.

"When I invited Tom to come in the center, he entered reluctantly. I suggested that he wash his hands as I prepared him a snack. He ate ravenously. I then took him to the White Cross Room and found him a shirt, a pair of pants, socks, and shoes.

"Tom no longer wanders in the streets during school hours and is rarely unclean. When the center doors open each afternoon, Tom is ready for any activity. He is one of our most enthusiastic members."

EMMA ORNELAS GORDON,  
former appointee  
Phoenix, Ariz.

## Mission Study for 1961-1962

### Latin America

American Baptists have no mission work in South America. Yet here are some vital reasons for their study of this continent:

1. In 1958, the study was the Middle East, another area where the denomination has no work. Many churches had an enriching experience with this study.

2. We understand our own work better in the context of world missions.

3. Roman Catholicism at home and overseas is a vital concern at present.

4. South America is daily front-page news. As intelligent citizens, we should equip ourselves to help shape constructive public opinion in the interest of better governmental policies.

5. Baptist youth should know why students and youth in South America are staging riots. Why is communism making a strong appeal?

6. Other Baptist mission societies have vigorous work in these countries. We should be informed about the strength of the total Baptist witness.

7. American Baptists have been invited to establish work in South America. They felt unable to expand their work without jeopardy to present commitments. If another invitation should come, our churches should have background for the new venture.

The present political crises among the countries of South America, the United States approval of extensive aid to Latin America, and the decisions of the Organization of American States highlight the vital importance of closer relations of the United States with the Latin American peoples. So the study on "The Christian Mission in Latin American Countries" is most appropriately scheduled for 1961-1962.

### Protestant Movement

To understand the mission of the Protestant churches in Latin America, church members must be cognizant of the revolutionary forces at work in all the world, the corresponding social upheaval in Latin America, and the responsibility of the Protestant churches in the solution of the problems that face the peoples of Latin America.

The churches cannot fail to be aware of the burning issues that the laymen in the pew face in their daily work, the overwhelming problems of youth as they struggle to find their vocation and prepare for their life work, and the materialistic philosophy that dominates the thinking of the man

on the street as he struggles for a better life.

### Population Explosion

Protestant church membership is increasing more rapidly in the Latin American countries than in any other modern missionary field, but the population there is also growing faster than on any other continent of the world.

If the Protestant membership, now around six and one-half million or 3.5 per cent of the population, maintains the ratio expected by church leaders, the membership will amount to fourteen million in the next forty years. One may ponder the resources needed to prepare these future millions as Christian citizens face the issues of their day.

### Needs in Latin America

"What are the four principal needs of the Latin American countries?" asked a California youth visiting Protestant work in Peru. The answers are not in order of priority, but do reflect the actual situation:

*First:* There is need for economic stability.

*Second:* It is very important that a better understanding be developed between the peoples of the Americas, especially between the peoples of Latin America and the United States.

*Third:* A vital need is education.

*Fourth:* For the Protestant Christian, a basic need is a new interpretation of the Christian gospel message.

### Urgency for Action

Every Protestant church member in the United States and Canada, as well as those in Latin America, should join in urgent action to meet these needs.

### Churches for New Times

These times are new, indeed! More changes have taken place in America since the First World War than have occurred in the previous century. New plastics, new power, and new patterns of production prompt the experts to forecast that we can expect as much change in the next twenty years as we have had since 1900. Already we are probing the stratosphere; our children will probably visit the moon!

Jesus Christ calls his church to address these days of rapid change with his changeless message of grace and peace and hope and love. The mission study theme for 1961-1962 explores the meaning of that call for this day.

### Principal Changes

To find that meaning, the study takes special account of the principal changes which bring about the new age in our land:

1. Population has exploded.
2. People live longer.
3. Everyone is on the move.
4. Cities grow rapidly.
5. Races and cultures intermingle.
6. Production accelerates.
7. Transportation and communication bind us together.

### Church Affected Profoundly

All these changes affect the church profoundly. Her message is the same, but it must be addressed to people in vastly different circumstances than a generation ago.

The changes mean that we need twenty-five hundred new Protestant churches each year to serve the increasing population, and twenty-five hundred more new churches to serve growing areas to which people move. They mean that older churches must learn to serve new people as they move to the community of the older church. They mean that churches must address themselves to the new problems of a mass urban society. They mean that the churches have new and untried tools for communicating the gospel. These new times challenge the churches to discover new significance in their God-given message of grace and peace and hope and love in Christ Jesus.

### Know Your Baptist Missions, Too!

Now, when churches request a book on both home and foreign missions—not one on foreign and one on home missions—it is available, a publication of the Judson Press, written by Louise A. Cattani (foreign) and Helen C. Schmitz (home)—*One Mark of Greatness*. It is approximately 200 pages and will be available from denominational book stores at convention time, 1961. It has an accompanying guide. Price for the book will be \$1.50.

The book gives just enough history to provide background of the field or station, tells stories of those who founded the work (their sacrifices in laying foundations for today's beginnings in transfer of responsibility and property to overseas conventions) the situation today, and the challenge of tomorrow.

"Missions done overseas? By no means. It is just the beginning!" exclaimed a Protestant leader who envisioned the future missionary in terms of—

■ Modern mass communication for the spread of the gospel.



■ Medical advance in treatment of ills prevalent in Asia and Africa.

■ Delivery of food, medicines, and Christian literature more speedily to places and peoples in the world's hinterlands.

■ Missionaries freed from routine administration to enter new areas long neglected for want of funds and leadership.

■ Missionaries assigned to many specialties for which they have taken advanced training—audio-visuals, agriculture, adult literacy, rural and industrial evangelism, to name a few.

Much of the geographical area assigned to American Baptists has not yet been occupied. Christians are still a tiny minority in many lands and cannot be expected to assume more than a proportionate share of the money and leadership required to maintain or extend the work. Few are prosperous. Christian frontiers are being pushed back in many areas of life around the world. This is a time to dedicate treasure and youth for the great day in missions which is unfolding before us.

## The Bible



Book of the Month

APRIL ..... *Philippians,*

MAY ..... *Galatians*

JUNE ..... *1 Samuel*

..... *1 Corinthians*

### Philippians

This short letter is really a thank-you note for a generous contribution sent to Paul by the hand of Epaphroditus. Characterized by a happy mood, it overflows with inspiration and encouragement.

The gospel was being proclaimed under difficulties (chapter 1). The example of Christ's humility becomes, in chapter 2, the basis for dealing with factionalism. Chapter 3 is concerned with basic motivations; and the essential wholesome joy of the Christian faith makes up the fourth and last chapter.

### Galatians

This letter was written to churches in the Roman province of Galatia in Asia Minor. The letter has three themes: (1) It answers the attack on Paul's authority; he is not subordinate to the other apostles (chapters 1 and 2). (2) It answers Jews who insisted on a legal compulsion of Gentiles to be circumcised; one is right with God by faith (chapters 3 and 4). (3) It shows that this life of faith is, by its very nature, life by the Spirit, and produces the fruit of the Spirit (chapters 5 and 6).

## MISSIONARY AND STEWARDSHIP EDUCATION—*Children*

### 'Bible Stories and Pictures for Children Everywhere'

FOR SEVERAL YEARS, American Baptist boys and girls have contributed generously to this service project, which provides illustrated Bible story books or sets of Bible teaching pictures to children in another country.

The need is still tremendous. Every book and every picture set is used and reused until it is worn out by the constant use.

As you plan ahead for further participation in service to boys and girls around the world, this project is still very current and deserves to be considered as a place to put as much money as your children decide they would like to send.

To date, American Baptist boys and girls have given more than \$15,000 to this worth-while project. If you want a sample copy of one of the books for display and interpretation please write for it. We can also send a large colorful poster that will be a helpful piece in interpreting both the picture sets and story book projects.

Write for yours today: Department of Missionary and Stewardship Educa-

tion for Children, 1703 Chestnut St., Philadelphia 3, Pa.

The World Council of Christian Education also has had prepared a sound film which your children might enjoy seeing. This sound film helps them to understand how the story books are made available to boys and girls in many countries.

"What Can I Read?"—A 15-minute sound film in color. It is now available through the World Council of Christian Education. It tells the thrilling story of the printing and distribution in the Congo Republic of the W. C. C. E. illustrated story booklet, "Jesus, Friend of Children Everywhere." The booklet was printed in Leopoldville shortly before political independence came, in twenty vernacular languages of that region. Its distribution to boys and girls throughout the Congo is dramatically portrayed.

This is an excellent film for use in church school, in the vacation church school, and for family nights in churches. It is available through the World Council of Christian Education, 475 Riverside Dr., Room 732, New York 27, N.Y. Rental fee, \$6.00.

### Enrichment Materials Judson Graded Missionary Units

A basic program of missionary education for children requires ten hours of mission study in a year. To accumulate ten hours of mission study, a committee may plan for one or more children's groups in a graded church school of missions, plus the use of the Judson Graded Courses, which have annual mission study units of four to six sessions.

#### Books, Films, Maps, and More

For primaries, in May, the Judson Graded Courses will have the following mission-study units:

YEAR I—UNIT 8: KODIAK

*Home in Alaska.* By Helen C. Schmitz. 25 cents.

*Leo of Alaska.* By Edith J. Agnew. \$1.50.

*Picture Map of Alaska.* 38" x 50". \$1.00.

Filmstrip—*Alaskan Panorama.* Sale, \$5.00.

YEAR II—UNIT 8: AFRICA

*Children of Africa.* Picture book, \$1.25.

**BIBLE**

Stories and Pictures . . . .

**A project in  
World Wide  
Christian sharing  
for boys and girls  
in churches today.**

World Council of Christian Education  
and Sunday School Association  
156 Fifth Avenue  
New York 16, N. Y.

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*Picture Map of Africa.* 38" x 50" \$1.00.

*World Friends: In Africa.* Picture album. \$1.25.

Filmstrip—*Tumba of Africa.* Sale, \$6.00.

*Boliji and Old Hippo.* By Juanita Purvis Shacklett. \$1.50.

**YEAR III—UNIT 8: CHILDREN IN AMERICA LEARN ABOUT JESUS**

*Children of North America.* Picture book. \$1.25.

*Gift of Turtles.* By Ella Mae Charlton. \$1.50.

*Picture Map of the United States.* 38" x 50". \$1.00.

*World Friends: Friends at Home.* Picture album. \$1.25.

*World Friends: In Town and Country.* Picture album. \$1.25.

Filmstrip—*One Way Street.* Sale, \$3.00.

For juniors, during the month of June, you will find the following mission-study units in the Judson Graded Courses:

**YEAR I—UNIT 6: INDIA**

*Picture Map of India, Pakistan, and Ceylon.* 38" x 50". \$1.00.

*Children of India.* Picture book. \$1.25.

Filmstrip—*Under the Banyan Tree.* Sale, \$5.00.

**YEAR II—UNIT 8: LATIN AMERICA**

*Flaco.* By Dorothy Westlake Andrews. \$1.50.

*Picture Map of Mexico.* 38" x 50". \$1.00.

*World Friends: Mexicans.* Picture album. \$1.25.

**YEAR III—UNIT 8: FELLOWSHIP**

*Children of Japan.* Picture book. \$1.25.

*Children and Their Homes Around the World.* Picture book. \$1.25.

*Children and Their Pets Around the World.* Picture book. \$1.25.

*Children at Worship Around the World.* Picture book. \$1.25.

*Children and Their Toys Around the World.* Picture book. \$1.25.

Filmstrips—*Around The World with the Bible.* Sale, \$6.00; *Sunday Around the World.* Sale, \$5.00.

Now is the time to begin collecting your resource materials for these units of study. Valuable resource materials may be found in American Baptist magazines, such as *MISSIONS*, *Cru-sader*, and *Baptist Leader*.

**Addresses**

Order maps, books, and pictures albums from the American Baptist Book Store: 1703 Chestnut St., Philadelphia 3, Pa.; 352 S. Spring St., Los Angeles 13, Calif.; 168 W. Monroe St., Chicago 3, Ill.

April, 1961

## Service Projects for Children



Filmstrips to use with these units are available from the Baptist Film Library located at 152 Madison Ave., New York 16, N.Y.; 19 S. LaSalle St., Chicago 3, Ill.; 2855 Telegraph Ave., Berkeley 5, Calif.

Order early to allow time for delivery. Other filmstrips may be found in the *Baptist Film Library Catalog*, which is available to you from your Baptist state or city office.

## 'Service Projects for Children'

As we come to the springtime of the year, many teachers of children begin to search for service projects that their boys and girls can carry through to completion. In May and June of each year, churches using the Judson Graded materials will be studying about our mission fields through the missionary units. Because of the many restrictions put on White Cross supplies coming into many countries, the selection of things children can do must be revised annually.

For the year 1961, the suggestions for current service projects are printed in a bulletin "Service Projects for Children." Please send for your copy today to the Department of Missionary and Stewardship Education for Children, 1703 Chestnut St., Philadelphia 3, Pa.

The suggestions in this bulletin will be good for vacation church school as well as for your mission-study units.

## CHRISTIAN WORLD OUTREACH—*The B.Y.F.*

### 1961-1962 Mission Themes and Materials

**THE MISSION THEMES** for 1961-1962 are "Churches for New Times" and "The Christian Mission in Latin American Countries." Both these intriguing themes pose a real sense of urgency in our study of missions this year.

It is recommended that schools of missions, as well as local B.Y.F.'s, concentrate on the foreign theme of "The Christian Mission in Latin American Countries" this year because of its proximity and timeliness. This list of study books and resources on the home-mission theme will appear next month.

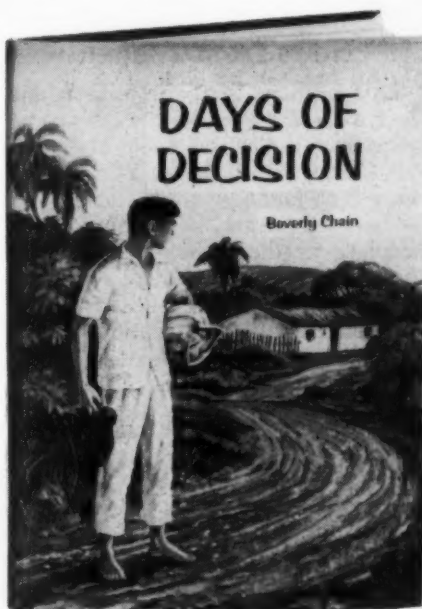
#### Foreign-Mission Study

THEME: "The Christian Mission in Latin American Countries."

#### JUNIOR HIGHS

*In the Time of the Condor.* By E. Ayaso. Segundo, an Indian boy of Ecuador, is caught by the problems of his people. Readers will sympathize with his struggle to find his place in spite of the scorn of the white land-

owner's son; will share in his pride and resentment as he seeks to be free from his past. Cloth, \$2.95; paper, \$1.75.



"How to Use *In the Times of the Condor*." By R. V. Jenkins. Paper, 75 cents.

*Search My Heart*. By D. T. Daily. 75 cents. One-act drama on interfaith marriage.

#### SENIOR HIGHS

*Days of Decision*. By B. Chain. Action-filled stories of young people in Latin American countries and the conflicts they face in their Christian witness—materialism, racism, vocational choices, superstitions, political, social, and economic pressures. North Americans will identify themselves with these youth as they, too face similar decisions. Cloth, \$2.95, paper, \$1.75. "Youth Guide on *Latin American Countries*." By R. J. Smith. Paper 75 cents.

#### OLDER YOUTH

*Raise a Signal*. By H. S. Converse. Chapters prepared by authorities on the Latin American countries deal with the nature of the Christian mission in Latin America, the place of the evangelical church, and the role of the Student Christian Movement in these lands. Paper, \$1.75. Political map of Latin America. Large, \$1.25 each; small, 60 cents a dozen.

#### OTHER RESOURCES

*This Is Latin America*. By H. W. Yoder. Paper, 85 cents. Gives a capsule view of the land and people along with the role of the church and documentary photographs.

*Fun and Festival from Latin America*. By E. H. Kepple. Paper 75 cents. A book of the games, songs, stories, foods, and so forth, from various countries.

*The Eye of the Storm*. By A. Crouch. A drama. Paper, 75 cents.

*The Bible and Diego Thompson*. A color filmstrip for adults which might be adapted for use with youth. \$7.00.

### News from Tohoku

Last summer Marjorie Wilson and Evelyn Huber selected a beautiful stone from the campfire site at Anderson Camp, Green Lake, Wis., at the request of Japanese youth, and sent it to be used in the new international fireplace at the Tohoku camp. This message is their reply to the stone sent in behalf of the B.Y.F.'ers of the American Baptist Convention.

Very recently the following postcard message was received from the youth of Japan addressed to the Baptist Youth Fellowship of the American Baptist Convention:

DEAR FRIENDS:

On behalf of the youth of Japan, I would like to thank you for sending a stone for the international fireplace at our new campsite (Tohoku).



Details about this study book will appear in next month's issue. Watch for list of books on home missions

We pray God's blessings on your witness for him, and hope that you may be able to visit us and the camp some time.

In Christ's fellowship,

HISAYOSHI SAITO,  
Chairman, Morigo Campsite  
Committee

A new leaflet is available about the latest details on Tohoku and the extended deadline to August, 1961.

## Fellowship Guild

DEAR GIRLS:

I'm getting spring fever. What about you? Well, you know it is April and that means spring is here.

Have you heard about the Fellowship Guild Conference at Green Lake, Wis., July 8-15? Are you going? Do you know if any of your girl friends are going? I hope every one of you will try real hard to meet me at Green Lake for the Fellowship Guild Conference.

Our emphasis this year will be on missionary world outreach. Our theme is "Every Person: Our Mission." "Where Cross the Crowded Ways of Life" will be our theme hymn. Look up the Scripture we are going to use—Luke 10:29-37.

By looking at our theme, reading the hymn and the Scripture, can you get an idea of what we might be talking about at the guild conference?

We are going to have a few new features at the conference this year. Yes, we are going to have a husband-and-wife team for our vesper services. They are Rev. and Mrs. James Mc-

Crossen of Topeka, Kans. Also, Andrew Davison, pastor in Providence, R.I., will be our Bible leader.

All Fellowship Guild gatherings mean growth, fun, and fellowship.

So you have spring fever, gal? Why not make your dream about the Fellowship Guild Conference a reality this year?

DONNA PALMER  
National Chairman

### Alma Noble Scholarship Fund

Mrs. Lee Beynon, Jr., our national counselor, says:

"I whistle a happy tune these days because of the response thus far this year to the Alma Noble Scholarship Fund. Many chapters have intended to send in the one dollar but have procrastinated.

"This is the month to get the dollar in. Send your gift to: The Alma J. Noble Memorial Scholarship Fund, Board of Education and Publication, 152 Madison Ave., New York 16, N.Y.

Twenty-four states have reported but not all chapters within those states have contributed. You will want to be able to report your gift as you make your annual report.

"Friends of Miss Noble began the fund several years ago. The earnings from the fund are used to award a scholarship each year to some dedicated young woman. The amount of the scholarship fund must be increased to meet the needs of today's young women who attend college. This year's goal is \$1,500."

### Reading Program

Good educational policy does not advocate the giving of prizes and awards for learning. The reading program of the Fellowship Guild is part of its program of study. Therefore, it seems very unwise to try to motivate such a worthy part of our program by an artificial means. A listing of good books for each age group will be provided in "Fellowship Guild Goals" each year.

Records over the years indicate that with the present kind of stimulus, not a very large percentage of our Fellowship Guilds are reaching the standard set for the recognition. Only fifty-eight chapters out of the 1,770 that are registered qualified for the award the past recording year. This does not mean that books have been read in only fifty-eight chapters. It means that already most of the leadership in our chapters has been encouraging reading for the sake of the benefit it accrues to the girl. Using the books helps the girls to find answers to their problems, and to learn to evaluate good books by using the program as a standard.





## NATIONAL COUNCIL OF AMERICAN BAPTIST WOMEN

### Open for Business

By MILDRED L. KREAGER

**T**HE CHURCH'S DOORS open outward; so God's people go out to be about their Father's business. The Baptist Jubilee Advance does not call men from the humdrum of everyday life into a realm set apart. It calls them to be the people of God everywhere in the world. God is at work in the world. He is calling both you and me to a disciplined effort to work with him in the world.<sup>1</sup>

We have been made aware, through the second year of the B.J.A., that the church is mission-gathered to be *sent*. As bread to be shared must be broken, so we, the gathered community, disperse to serve. The pain and the misery of the world, like the wilderness wanderings of the children of Israel, show the need for healing.

Our mission in the third year is to the unchurched—the host of people in a world of exploding population who live as though God had never come in Jesus Christ, the people about us on farm and in factory, in neighborhood and market place, in the lost provinces of work, education, politics, the arts, and recreation. God has come to this world in redemptive power. We live in it, work in it and, as Christians, are called to share the good news that God in Christ has broken down all barriers which separate us from him and one another.

God's call is clear. He is our God; we are his people. He has entered into covenant with us to be our God and we respond, preparing for our ministry of witness, through Bible study and training that will equip us for our evangelistic mission. Whether through familiar methods or new ones, God is calling us to be witnesses in the world. This is our vocation.<sup>2</sup>

"But," you say, "my vocation is teaching, or nursing, or secretarial." These are occupations. Our occupation, salaried or not, becomes one of the areas in which we fulfill our vocation. In every aspect of our daily life and work we are to witness to the Good News of Jesus Christ and the call to

acknowledge him as Lord and Savior. God calls us to work where we are: the jungle of the mad market place; the boredom of repetitive work in factories; where unnamed fears of sickness and unemployment haunt those who have nothing but their work to sell; where political decisions must be made; where ideas clash in school room and P.-T.A. meetings; where farms fade under the tread of technology; where stored food rots and men die of hunger; where the fears, the needs, the sins of ordinary people confront us day by day.

#### Meeting the Task

Five ways of meeting this daring, venturesome, and sacrificial task are stressed:

1. Preaching missions, emphasizing that the preaching of the Word of God is basic to evangelism.

2. Visitation evangelism, where members move out from the church building, becoming symbols of continuing witness not only in homes, but also in all areas of life, as personal relationships are established.

3. Church in world conferences and study groups, bringing together persons who share common occupations or interests, having them wrestle with what it means to witness where they stand in life. Two things take place here: training for witness in daily life and work; immediate encounter where the living Christ faces us with his claim over all unevangelized areas of our own lives.

4. Witness through the arts, shaping and molding our behavior in a point of contact between the church and the world.

5. The church in the home, in small neighborhood groups begun by laymen, counseled by a pastor, where worship, fellowship, and learning become bonds among neighbors.

"Where does the Woman's Society fit in?" you query. Remember the seal of the National Council of American Baptist Women: "Every woman working, worshipping, witnessing"? Out of vital prayer the seal identifies each of us with the mission of serving, teaching, preaching, and suffering.

"In both the Urban and Town and

Country Church the Woman's Mission Society is the small group reported most frequently. 81.2% of the Town and Country churches have a Woman's Society, . . . 94.8% of the Urban Churches report a Woman's Society."<sup>3</sup> Thus we have great responsibility to interpret and participate in church plans.

#### Chairman of Spiritual Life

The chairman of spiritual life again has a strategic part in the third year of the Baptist Jubilee Advance. She serves on the committee of interpretation of the B. J. A. committee in church, association, and state. Her specific charge is to help create plans for the church's participation, to keep the women informed of the year's activities, to interpret to the B. J. A. committee the evangelistic thrust of the Woman's Society.

With other leaders noted in the guide for the chairman of spiritual life, a part of the guide for the committee on interpretation,<sup>4</sup> she will encourage the women to share in the church's program and to carry out all phases of the program of the society which relate to the B. J. A.-third year. Twelve steps are outlined in the guide.

Encourage attendance at the annual meeting at Portland, Oreg., June 14. The theme for the day, "You Are Witnesses Where You Are," is in recognition of the third-year emphasis of the B. J. A. Use programs in the program packet prepared by the New Jersey women, which will help women to understand more fully the vocation of the church—"Witness in the World." Urge attendance at house parties where many are making plans to discover ways to witness.

Continue to use depth Bible study. Co-operate in the every-family visitation to be conducted as a part of the call to vocational evangelism. Help in the "Church in the World" study groups. Urge attendance at midweek and study services, especially between October and December, when the study of Jeremiah<sup>5</sup> will be made. Co-operate with the "Church in the Home" plan by helping secure homes, hosts, and leaders.

Continue group conversation in new groups and circles. Stimulate reading of the Bible Book of the Month.<sup>6</sup> Co-operate in the schools of evangelism.

<sup>3</sup> 1960 American Baptist Census.

<sup>4</sup> "Guide for Interpretation-Chairman," in which is contained the guide for the chairman of spiritual life. Write: Division of Evangelism, 164 Fifth Ave., New York 10, N.Y. 20 cents.

<sup>5</sup> *Jeremiah, Prophet to the Nations*. By Walter Harrelson. Judson Press.

<sup>6</sup> Department of Missionary and Stewardship Education, 1703 Chestnut St., Philadelphia 3, Pa. Two for 5 cents.

<sup>1</sup> Brochure: "Our World Is God's World."

<sup>2</sup> Biblical bases for B.J.A.—Third Year: Phil. 2:9-11; 1 Pet. 2:9; Eph. 4:11-12.



# The Woman's Society

## FOR MEETINGS OF CIRCLES AND SMALL SOCIETIES

### I Present to You

#### Installation Service

By RUTH G. MCGROSSEN

[To "present" is a synonym for the word "install." Taking a cue from the political conventions, have the new officers presented to the group one by one. Let the retiring officer conduct the newly elected officer to the front of the room. The leader then presents each one in turn, but all new officers remain standing at the front. In case of re-elections, ask other women to do the honors. Prepare badges—colored cardboard or paper—for everyone. Badges for members may be square; for officers, oblong.]

**CALL TO WORSHIP:** "Ask, and it shall be given; seek, and ye shall find; knock, and it shall be opened."

**PRAYER:** For the new officers.

**SCRIPTURE:** Old Testament Reading—2 Sam. 18: 19-24. New Testament Reading—Luke 24: 45-53.

**HYMN:** "Saviour, Teach Me, Day by Day."

**LEADER:** In the days of King David, there was a famous runner named Ahimaaz. The king's captain, Joab, had won a great victory. Who should take the news to the king? Ahimaaz rushed up to Captain Joab, saying: "Let me run and carry tidings to the king." But Ahimaaz had not taken part in the victory. Joab felt that the news should be carried by someone who had been a witness. So he commissioned the Cushite to be the official messenger, saying: "Go, tell the king what you have seen."

Ahimaaz, eager to be off, begged to go, also. So Joab said, "Run." The record tells us that he outran the Cushite, but while he had speed, energy, and enthusiasm, his message was not authentic, because he had not witnessed the battle.

In Jesus' day, the disciples were to be witnesses for him, because they had been with him. When they chose another apostle in place of Judas, they appointed one who had also been a witness by experience.

Today, as twentieth-century disciples, we cannot bear witness to something which we have not experienced. First we must see and hear through the eyes and ears of those early disciples. But beyond that, we must feel his transforming power in our lives, and observe it in the lives of our friends and families. Then we, too, are qualified to become witnesses.

Those of you who have been elected officers of this circle [or society] for the coming year have not been chosen primarily because you are the fastest

workers, or have the most energy and enthusiasm. All these characteristics are good. But that which is most important of all is for you to witness to what Jesus Christ can do through a woman fully committed to him.

It is my privilege to present to you the officers of this circle for the year ahead.

[For a short service, the leader can simply present the officers by name and office. For a longer service, the following introductions are given.]

**LEADER:** I present to you Mrs. —, the woman who has been chosen as the leader of the society for the year ahead. [President is escorted to front of room.] This is an office of great responsibility, but it is also a great honor. Through this year, by your words and actions, you will be witnessing to this church and community, and beyond that to the uttermost parts of the world. [Quotes Luke 24: 48-49, as she holds up her Bible.] "Ye are witnesses of these things. And behold, I send the promise of my Father upon you."

**LEADER:** I present to you Mrs. —, the woman who has been elected secretary of this organization. [Escorted to front.] During the year ahead, you will be keeping records that will be a permanent witness of the work done by this organization. [Repeats Luke 24: 48-49.]

**LEADER:** I present to you Mrs. —

### Important Dates

Woman's Day ..... June 14

Tenth Annual Meeting of the National Council of American Baptist Women, Portland, Oreg.

National Women's Conference, Green Lake, Wis. .... July 8-15

—, treasurer of this organization. [Escorted to front.] The handling of our money is important, for it is only through our money and our prayers that we can send our Christian witness to those in the far corners of the earth, to whom we cannot be personal witnesses. [Repeats Luke 24: 48-49.]

**LEADER:** I present to you Mrs. —, first vice-president. [Escorted to front.] You will be planning the kind of programs that will help us all to better witnesses for Christ. For us, you also will be opening opportunities for training and fellowship at the house party, and you will forward to us literature which has been prepared by those who are able to guide us with printed messages. [Repeats Luke 24: 48-49.]

**LEADER:** I present to you Mrs. —, vice-president of missions. [Escorted to front.] Your responsibilities lie at the very heart of the work of our group. Christ commanded that his gospel should be preached to all the world. Through your office, you will strive by every means possible to create a deeper interest and more active participation in the great missionary program of our denomination. [Repeats Luke 24: 48-49.]

**LEADER:** I present to you Mrs. —, vice-president of Christian service. [Escorted to front.] Our Love Gift and White Cross work, and our participation in the field of Christian social relations will present a tangible expression of Christ's love. It will be your duty to remind us again and again of our responsibilities in these fields as his witnesses. [Repeats Luke 24: 48-49.]

**LEADER:** I present to you Mrs. —, vice-president of Christian training. [Escorted to front.] We cannot witness to something which we have not experienced. It is important that we deepen our spiritual lives through Bible reading and prayer, that we strive to make our homes Christian, and that we train for Christian leadership. Yours is a high responsibility as you lead us in personal preparation to be witnesses. [Repeats Luke 24: 48-49.]

**LEADER:** And now, to you, the officers, I present the women who will be witnesses with you through the year ahead. [Asks all women to stand.] As they pledge to you their loyal support and their prayers, may we begin another year together with Christ's words: [Repeats Luke 24: 48-49.]

[All remain standing to sing together "Lord, Speak to Me."]

**BENEDICTION:** "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).



## AMERICAN BAPTIST MEN

### Monthly Fellowship Program

FOR JUNE

## This One Thing I Do in My Other Vocation

By DONALD F. THOMAS

**Scripture: 1 Cor. 15:58; 2 Tim. 4:5**

**T**HE PURPOSE of the program is to discover which is "my other vocation." Is my occupation or my profession, by which I earn my livelihood, my primary calling? Or, can it be that my response to the call of God to be a Christian is my primary calling, and all other involvements are secondary? Or, is it possible that the two can be one? Perhaps my place in society is what it is because of obedience to Christ, and it is there that my Christian faith is given expression in faithfulness to this highest vocation. Or, must it be confessed that no thought has been given to the system of priorities which makes either my work or my faith my other vocation?

The men of the Reformation were certain that all of life should be lived in obedience to Christ, that no work was merely secular. Every task could be the sphere where the Christian served God and made his witness known by deed, by word, and by daily decisions. This was the calling of God, and this one thing was primary to the Christian. To ask the question "What is my other vocation?" is the purpose of the meeting.

### For the Devotional Leader

■ 1 Cor. 15:58; 2 Tim. 4:5. Read also Phil. 3:1-11; Rom. 12:1, 2; and Col. 3:17.

■ *Hymns:* "Where Cross the Crowded Ways of Life," "Have Thine Own Way," "Jesus Calls Us."

■ Let a portion of the prayer time be given to silence, while the men review those responsibilities that are theirs in everyday life. Then suggest that the men offer a silent prayer of gratitude for these places of service with a petition for guidance. The closing prayer can be led by the pastor or the leader.

### For the Program Chairman

Which is my other vocation? One business man deliberately placed the order of life's priorities as "God first,

family second, and work third." These three things are placed in some order by every man, and he does it either by deliberate choice or by the drift of his life. The Christian should be willing to face the question of the priorities of his life.

There are men in the church who have made their choice. Perhaps they can be used to bring this need before others. Select three to five men who seek to make their faith applicable to their daily lives. Ask them to appear for "man in the street" interviews which will be asked, but let them know that you will inquire about their work, their background, and why the Christian and his faith have a place there.

During the meeting, these men can be interviewed separately or they may be seated informally about a small table. The questions should begin with where the man works, what he does, how he prepared for his work, and how he happened to enter this field. Subsequent questions should concern how he sees his place as a Christian in his work, the opportunities for Christian witness and service that exist, and the issues or problems which the Christian must face, however perplexed he may be.

### For the Fellowship Chairman

Church people know surprisingly little about each other apart from church activities. It will be discovered that there is a real interest in knowing

more, and this is as it should be. Christian fellowship implies sharing a common faith and common concerns, burdens, and problems. The fellowship chairman should think of this meeting as an opportunity for this sense of mutuality to be strengthened. Special effort should be made to have in attendance those who appear infrequently.

The question of my other vocation may take on new significance as it is seen how some give expression to their faith in serious and even costly ways. Plan for a time of informal fellowship at the close of the meeting when the men can learn more about their fellows and begin to appreciate them and share concerns and problems.

### For the Growth Chairman

A major objective of the growth committee is to stimulate study on the part of all men. Certainly it is recognized that the lack of reading and study is a great failure on the part of most men. This month's topic on vocation is a splendid occasion to promote the idea of reading. A very excellent book is *Your Other Vocation*, by D. Elton Trueblood, \$1.50, available from American Baptist book stores.

Be sure to have a copy on hand to show and comment on. Better yet, do a selling job during the meeting and take orders to secure copies of this book for the men. It is an important addition to the library of any man who wants to know more about his real vocation.

### For the Action Chairman

The inward look of this meeting may well be balanced by a look outward, where problems and issues in the immediate surroundings and in the world call for a Christian decision. Keep alive the call to be a Christian citizen, a voter, a property owner, a parent, a businessman, a union worker, and so forth, by bringing to the fore the current issues which confront Christians individually and as a group. Perhaps some time could be spent profitably in discussing this question: "What are the most serious problems facing our community and what is the point of Christian concern?"

Come to this meeting prepared to acquaint the men of the fellowship with summer plans for the youth of the church. What plans do the Boy Scouts, the B.Y.F., and other youth groups, have for summer retreats, conferences, or outings? What are the expense needs of some groups or individuals, or transportation problems that exist? These items strike a very responsive chord with men, and they will appreciate knowing ways that they can best serve the youth during the summer months ahead.

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# NEWS

## SOUTH INDIA

### Family Life

Christian groups in Asia are beginning to scrutinize the problems and opportunities of marriage and family life for Christians who live in areas that are not predominately Christian, and where great social changes are taking place.

A number of conferences have taken place in India during the past two years as the outgrowth of a three-month course held in Thailand, in 1958, for Christians from eleven countries in Asia.

The results of one such conference held in Guntur, South India, indicate that some of the questions considered by Christians in India are very much the same as those faced by Christians everywhere. Others are quite different. The average attendance was sixty at the four-day meeting in Guntur. Included were Baptists, Lutherans, and members of the Church of South India.

### Topics Considered

Here are some of the topics considered:

**Q.** Are Paul's teachings relevant today?

**A.** They are quite relevant, but must be interpreted in the light of circumstances of the modern world. We feel that women are equal to men spiritually and mentally. However, they are physically weaker and psychologically different.

**Q.** Can there be respect without equality?

**A.** Real respect can be given only if men and women are equal.

**Q.** What problems do Indian parents face when they select marriage partners for their children?

**A.** The small group which discussed the question decided that parents should carefully consider age, common faith, and ideals, cultural and social backgrounds and interests, and that after such consideration they should have the final say in the choice of a marriage partner.

However, the total conference group disagreed. The group felt that arrangements should be made with the co-operation of both the young people and the parents. In the case of a conflict, it would be generally unwise for elders to insist upon a marriage which is strongly opposed by either the prospective bride or groom.

**Q.** How does the engagement period as it is known in the West apply to Indian young people?

**A.** In the West, the engagement period is to allow young people to become better acquainted, and they move more or less freely with each other. It is questionable whether in India it would be wise to permit such free association. The engagement period in India should be short.

### Both Parents Work

**Q.** How can the Indian family raise the scale of living without jeopardizing the character growth of children?

**A.** To raise the scale of living, it is usually necessary for both the father and mother to work. Therefore, parents should set apart certain times daily for fellowship and guidance with their children. Parents must know and be firm in their own beliefs and must set an example for the children, especially in their relationship as husband and wife. Nursery schools are necessary for small children when parents work. Neighborhood facilities are greatly needed for adolescents, and especially for young men.

**Q.** How far should the Government encourage family planning?

**A.** The Government can put before

the people the advantages of family planning. It can subsidize methods and set up clinics, but it must not coerce.

**Q.** The family and the church are partners in the function of love. What must the church do to fulfill this partnership? What must the family do?

**A.** The church should show real concern for the family. The pastor and church elders should visit families to show this concern. The church should sponsor helpful family activities such as special institutes on family life. Young people's organizations should provide social events, as well as formal meetings so young men and women can meet in wholesome surroundings.

Families should encourage at least one member to enter into full-time church service. They should co-operate with the pastor in home visitation. Families should participate as a whole in activities of the church.

ELEANOR FISHMAN

### Library Dedicated

The two pictures on this page were taken recently at the dedication of the new library building of the Ramapatnam Baptist Theological Seminary, Ramapatnam, South India, and at a meeting of the Telugu Baptist Churches, also held in Ramapatnam.

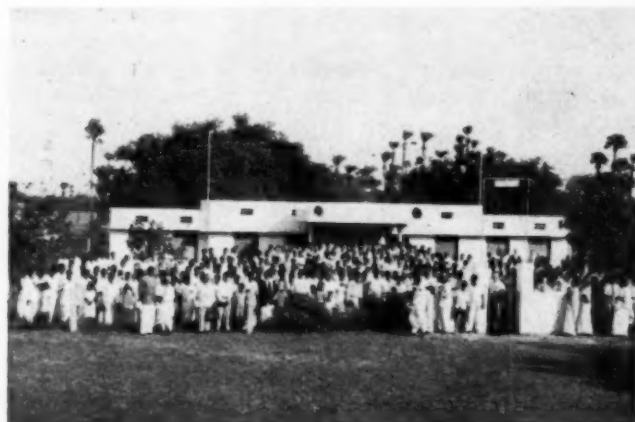
The American Baptist Foreign Mission Societies have given \$50,000 for the Ramapatnam Building and Upgrading Program, during the past four years, and Telugu Baptists have given over \$3,000 as their share. This is the largest amount ever given by Telugu Baptists for any one project; it represents many small gifts of individuals, as well as the offerings of the churches given on the first Sunday of October each year, and timed to coincide with the observance of World Mission Sunday by American Baptists.

### Memorial Stone

The dedication of the memorial stone coincided with the recent visit of



M. Farnum (l.), M. Blanchard (r.) holding memorial stone



Delegates to the convention of Telugu Baptist churches



**Dr. Eleanor Ida Anderson**, President, THE MATHER SCHOOL, Beaufort, South Carolina—a high school and junior college founded in 1867.



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**Dr. Pearl Rosser**, President, BAPTIST MISSIONARY TRAINING SCHOOL, Chicago, Illinois—a four year professional college founded in 1881.

For Additional Information Write

**Dr. William H. Rhoades**, *Executive Secretary*

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Marlin D. Farnum, secretary of the overseas department, American Baptist Foreign Mission Societies; and he helped in the ceremony. He is standing at the left in the picture taken at the time when the stone was placed in the wall. I am standing at the right. He and I were chosen to receive this gift symbolically from two Telugu Baptist representatives of the board of trustees. One of the representatives, B. S. Samuel, is standing next to Dr. Farnum. S. Joseph, one of the trustees, is seated at the extreme left. M. J. Ramanjulu, dean of the seminary, is seated, second from the left.

The dedication also coincided with the meetings of the Samavesham of the Telugu Baptist Churches, to which almost three hundred delegates came. The other picture shows part of the crowd which attended the dedication standing in front of the library.

MAURICE BLANCHARD

#### **LOS ANGELES**

##### **Story of a Mission**

Frank Casoli, children's worker, Los Angeles Baptist City Mission Society, is now ready to retire after working for twenty-five years at the Santa Barbara Street Baptist Christian Center, which he started in 1935 when it was a mission. Mr. Casoli came to



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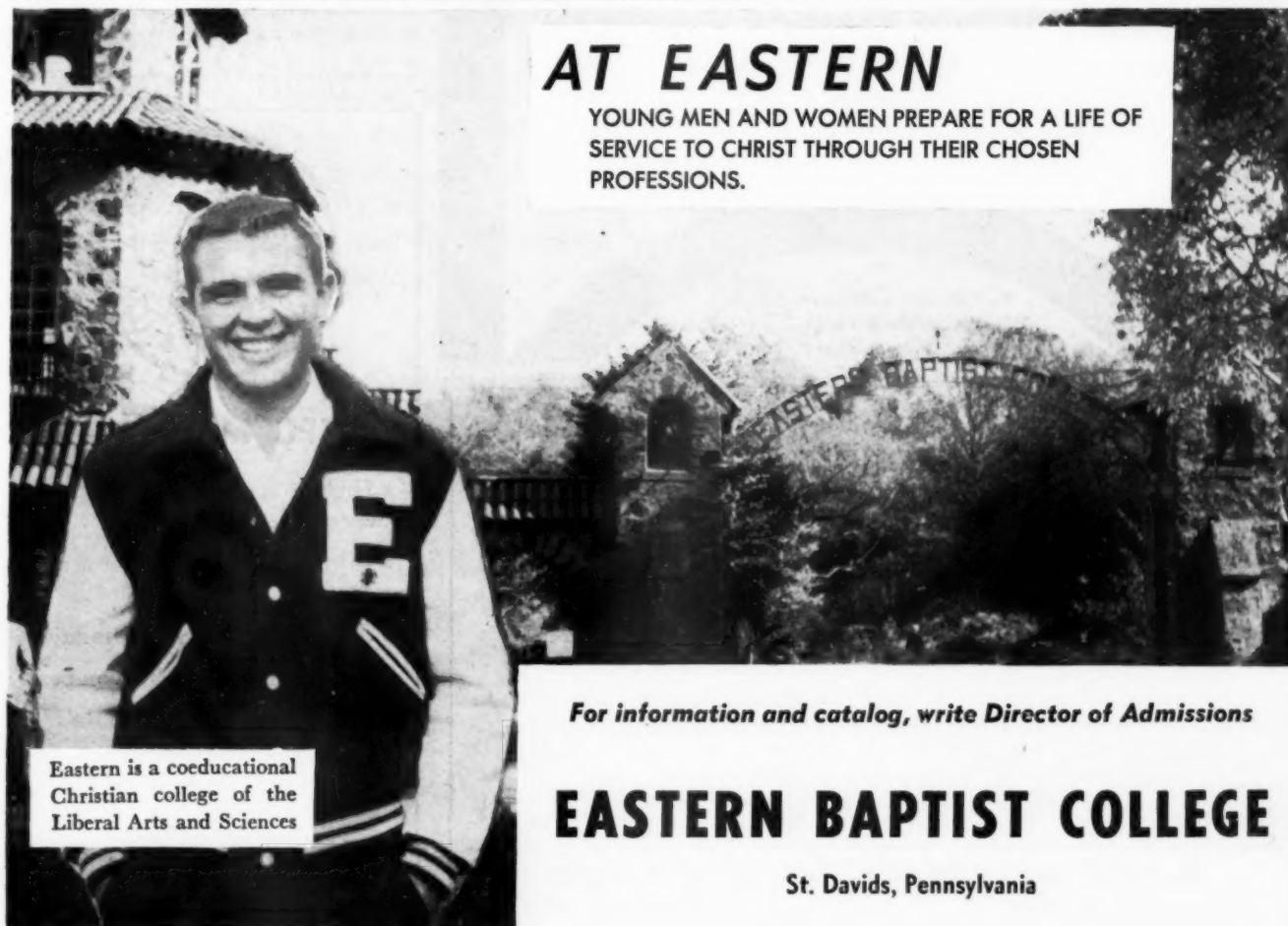
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the United States from Italy and settled in Eagle Rock, Calif., where he became a member of the Eagle Rock Baptist Church, when McArthur, Senior, was pastor.

Mr. Casoli bought a grocery store at the corner of Santa Barbara Street and Long Beach Boulevard in a Negro neighborhood of Los Angeles. Because the children would steal from him, he thought that it would be well to start a Sunday school to teach them not to steal. So, he and Mrs. Casoli started teaching a class in a garage in back of the store, but so many children came that he had to rent a building on 41st Street.

**Help Needed**

Needing additional help, Mr. Casoli asked a Mr. Jackson, who had worked with Negro people in Africa, if he would take over the mission. Mr. and Mrs. Jackson and daughter carried on the work for two years, but Mr. Jackson became ill and died, and so Mr. Casoli had to take over once again. In order to devote all of his time to the mission, he sold his restaurant in Hollywood, and bought a building on Santa Barbara Street, which he remodeled to be used for the Sunday school.

About twenty-five children came the first Sunday he held his first class in the new building, in November, 1942. The children were divided into two groups: primary, and those older. Be-



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cause so many children came to the new school, the Baptist City Mission Society of Los Angeles helped him build a double garage in back of the house. Now the primary boys and girls and kindergarten have their classes there, and the average attendance each Sunday is around sixty.

Mr. Casoli says: "Children are the apples of God's eye; only so many parents, and even churches, fail to keep them shining."

I worked at the center for fifteen years, and I still attend the Sunday evening service. I am eighty-five years of age, Mr. Casoli is in his seventies, and I have been a subscriber to *Missions* magazine for forty years.

MARY TIPTON

## Japanese Youth Seek Rocks

An American Baptist missionary and his young people in North Japan are hunting rocks. Theodore W. Livingston, a director of youth work at Miyagi-Ken, reports stones have been received from Burma, El Salvador, Malaya, and the United States. Others have been promised from the Philippines, Sweden, Nyasaland, and Guatemala. The stones will be used in an international fireplace being built at Morigo camp site. The North Japan young people want stones from all 110 countries represented in the Baptist World Alliance. Dedication of the fireplace is scheduled for Sunday, August 6, during the summer camp of the Asian Baptist Youth Fellowship. Youth leaders in countries which have not yet sent stones are invited to send small rocks, a pebble or larger—to Theodore W. Livingston, 15 Nonaka, Rifu-Mura, Miyagi-Gun, Miyagi-Ken, Japan.

## Answers to Quiz on page 3

(1) Ralph L. George, Philippines. (2) Radhakrishnan. (3) Nelson Pambi. (4) Properties used for church purposes or for school purposes. (5) Baptist Education Day, "World Quest for the Minds of Youth." (6) Mrs. Patee. (7) Germany, the Netherlands, the Scandinavian countries, and Italy. (8) Sixty. (9) \$25,000,000. (10) 141, 721, 322. (11) Rankin Christian Center. (12) Seven. Thomasine Allen and William Axling. (13) \$3,000.

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# Films

## Spring

With Easter here and with new life springing up all around us, now is a good time to remember the words of the psalmist: "Create in me a clean heart, O God, and put a new and right spirit within me" (Ps. 51:10, R.S.V.).

### Films

205. *Second Chance*. The story of a couple who departed from the "way of the Lord" and how they were given a second chance. 75 minutes. Rental, \$15.00.

353. *The Hidden Heart*. What we do, rather than we say, determines more than we realize—the lives of our children, for example. 30 minutes. Rental, \$10.00.

201. *Again Pioneers*. The usual reaction to the unfamiliar is hostility; in this film we find one Christian whose life is renewed when he re-examines the old attitudes and finds them wanting. 60 minutes. Rental, \$10.00.

429. *Immortal Love*. Who lives for God does not die. One Christian, faced with the certain knowledge of imminent death, continues to live out his trust in God. 30 minutes. Rental, \$8.00.

### Filmstrips

219. *Under the Banyan Tree*. Like the banyan tree which puts down new roots, so does the church spread as new converts become missionaries in turn. Set in South India. Color. Sale, \$5.00.

256. *Village Reborn*. The dramatic true story of a village in Egypt that was lifted out of ignorance and poverty after the villagers learned to read. Color. Sale, \$5.00.

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366, 367. *Stories Jesus Told*. Four of the favorite stories told by Jesus and prepared in this set for primary and junior children:

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## Club Talk...

By Frank A. Sharp

**T**HE SNOW and the cold winter weather during February may have made it difficult for many club managers to secure renewals and new subscriptions, because incoming subscriptions were very light. Now that spring weather is here and church attendance is increasing during the Lenten period, it is to be hoped that many more subscriptions will be received.

If your church did not observe **MISSIONS** Magazine Sunday last fall, it is suggested that Sunday, April 16, be designated as an appropriate time to make a thorough canvass of the members for new subscriptions. Ask your pastor to preach a missionary sermon, using reference material from **MISSIONS**. Posters, subscription blanks, and leaflets are available. Please tell us how many you can use.

There are approximately six thousand churches in the American Baptist Convention. If each club manager would secure at least five new subscriptions at the club rate of two dollars, **MISSIONS** circulation would increase by 30,000 copies. Please do everything possible to secure the five new subscriptions by **MISSIONS** Magazine Sunday, April 16.

Club managers are asked to secure payment in advance and send the remittance with the club manager's subscription blank properly filled out. Our staff is small and it is not possible for us to bill for subscriptions except under unusual circumstances. You will save us much time, effort, and money by sending the money with your orders. We do send invoices to those churches that have adopted the Every Family Subscription Plan, the Church Leaders Subscription Plan, and the Bundle Order Plan.

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# Preparation for Leadership

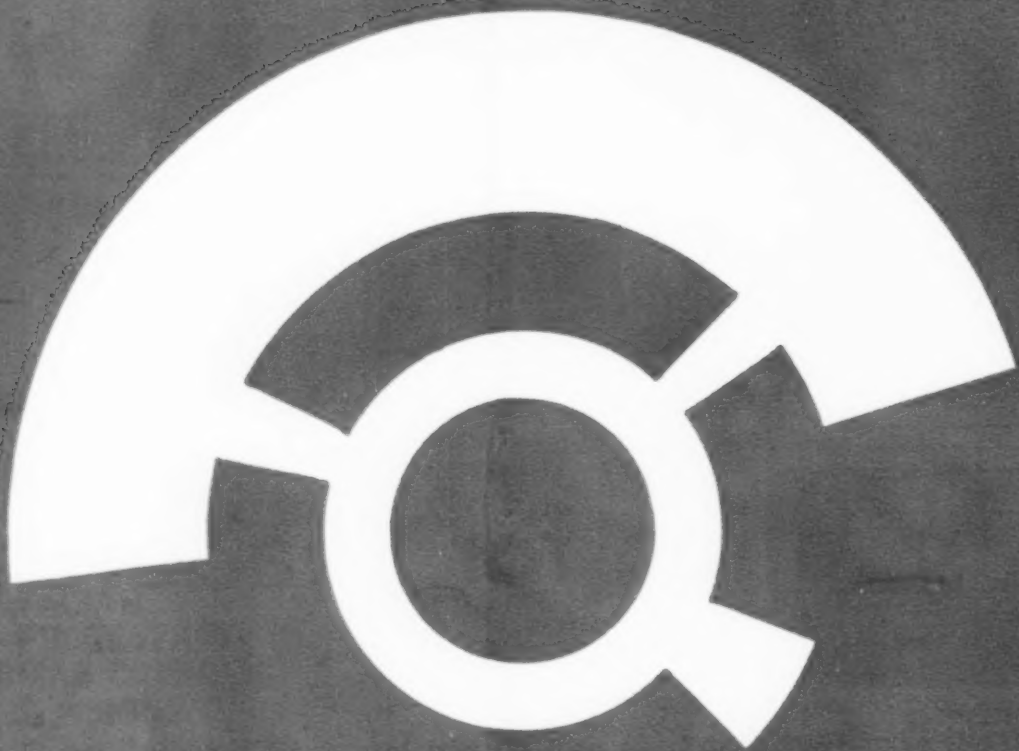
Christian churches lighted the lamps of learning on this continent. The first settlers brought with them the Reformers' concern for education. Of the first 118 colleges established, 104 were founded by churchmen. Today church-related colleges and seminaries are needed to furnish leaders for our democratic society.

Higher education is a major concern of the church, as truly a part of her ministry as missions and evangelism. For these reasons, American Baptists are generously supporting the Christian Higher Education Challenge and are making plans to observe Baptist Education Day.

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